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ABSTRACT

This teacher resource contains readings, discussion questions, and learning activities on the Holocaust for use with junior and senior high school students. The materials can be used in social studies and literature classes. The developers believe that it is the obligation of educators to make youth aware of the widespread existence of man's inhumanity, and of possible encroachments on individual and group rights, so that the democracy we cherish may be preserved. The first section very briefly presents a number of examples of man's inhumanity to man throughout the ages. The remaining eight sections deal with the Holocaust. Topics treated include Germany after World War I, Adolf Hitler, the Third Reich, the lost culture of the Eastern European Jews who were destroyed, the "Final Solution," world reaction, and aftermath. Each section contains a reading selection, questions for discussion, suggestions for learning activities, and a bibliography of student print and nonprint material. A few examples of the learning activities in which students are involved include doing research, writing papers, listening to guest speakers, tracing the history of anti-semitism in Germany, and writing essays. (Author/RM)

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Hartford

MAN'S INHUMANITY TO MAN

A Case in Point: The Nazi Holocaust

A Resource for Connecticut Teachers

Grades 7-12

SP 013 350

March 1981

Connecticut State Board of Education

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Many and sharp the numerous ills
Inwoven with our frame:
More pointed still, we make ourselves
Regret, remorse and shame:

And man, whose heaven-erected face
The smiles of love adorn,
Man's inhumanity to man,
Makes countless thousands mourn.

Robert Burns

FOREWORD

The history of civilization abounds with records of the inhumanity of individuals and groups toward each other. Such tragedies have generally resulted from greed, prejudice, fanaticism and the lust for power. It is the obligation of educators to make youth aware of the widespread existence of man's inhumanity, and of possible encroachments on individual and group rights, so that the democracy we cherish may be preserved. We must work hard just to keep what we have in this respect.

Santayana urged that unless we remember the past, we will repeat the same mistakes. We must strive to avoid the horrors brought about by humans against humans. Perhaps this resource on Man's Inhumanity to Man will arouse both teacher and student consciousness to what may happen -- and has already occurred in the past--if we do not protect our way of life by constant vigil.

Mutual respect, among individuals and groups, must be learned and practiced. This is a difficult task, but an inescapable one. If this document serves as a means to motivate more educators in Connecticut's schools to learn about the ways in which our democratic way of life may be denied, and if youth, in turn, become aware of the dangers of allowing any individual or group in our society to lose their rights and freedoms, then a basic objective of this publication has been achieved.

The Planning and Advisory Committee for Man's Inhumanity to Man was most helpful in the early development of this document. Dr. Stuart S. Sellinger, Principal of Coleytown Elementary School, Westport, and Mrs. Eve Soumerai, Teacher at Conard High School, West Hartford, are responsible for researching and developing the document.

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INTRODUCTION

Throughout the ages men, women and children have suffered at the hands of others. No people have been exempt. Perpetrators of pain and suffering have been found among all peoples, all nations, all religions and all races. When confronted by pain, torture and loss of life caused unnecessarily and unjustly, reason, rationalization, means and/or ends seem irrelevant.

The Twentieth Century, an age of progress and scientific advances, has given us a new brand of genocide, the wholesale murder and extermination of men, women and children, only because they belonged to certain cultural groups deemed inferior. During World War I almost two million Armenians were slaughtered by the Turks. During the decades of the Thirties and the Forties Adolf Hitler, Chancellor of Germany, decided to wipe off the face of Europe any and every Jew. As a result of his decision six million Jews perished.

Some people claim that genocide is actually on the increase in the last quarter of this century. They cite the situations in Russia, in Africa and in Asia. Others claim that global awareness is helping present-day victims, such as the "boat people" of Asia, but this was not the case in the earlier part of the century during the Armenian and European Jewish genocides.

Genocide education can bring into clear focus the differences between democracy and dictatorship; a government of checks and balances versus one of unbridled power; a government dedicated to the rights of

the individual versus one which denies those rights -- even the right to exist as a human being. These differences, as well as an understanding of the economic, historical, political and ethical conditions which made an Adolf Hitler possible, are addressed in this guide, and in suggested questions for discussion, and in the suggested research projects.

Man's Inhumanity to Man - A Case in Point: The Nazi Holocaust is intended to demonstrate that cruelty and injustice have existed since time immemorial, as have attempts to rectify and redress them. It is presented as a resource for teachers in the junior high and senior high schools of Connecticut. Teachers may wish to introduce into their literature or social studies classes discussions of the "moral health" of various societies.

The first section, "An Overview," presents briefly a number of examples of man's inhumanity to man throughout the ages. The other sections deal with the Holocaust and its aftermath.

How can one man cause so much suffering affecting so many millions of people?

Can a single individual do anything to counteract such behavior?

What can be done to prevent such occurrences from happening in the future?

Never in the annals of history has any tragedy been so well documented as the Nazi Holocaust. Captured German documents alone comprise about fifteen million pages; Jewish documents, while far fewer in number, contain a large amount of personal papers describing in painstaking detail incredible ordeals and suffering.

Education about the Nazi Holocaust can serve as a significant contribution to the study of human rights, social justice and intergroup relations. Some of the objectives for studying this material include:

1. the affirmation of human rights and the recognition of their vulnerability,
2. an emphasis on positive values of justice and compassion and the responsibility of the individual to others,
3. the awareness of the danger of hatred and prejudice in any society.

If we forget to safeguard our responsibilities to prevent the deterioration of our treasured way of life, then, as the title of Sinclair Lewis's book suggests, <u>It Can Happen Here</u>.

I. Man's Inhumanity to Man -- An Overview

As early as the Fifth Century B.C. the Greek historian Thucydides, writing about the Peloponnesian War, lamented the great loss of life and the many exiles created by that war. In his "History of the Peloponnesian War, he wrote:

> . . . And it may well be that my history will seem less easy to read because of the absence in it of a romantic element. It will be enough for me, however, if these words of mine are judged useful by those who want to understand clearly the events which happened in the past. . . My work is not a piece of writing designed to meet the taste of an immediate public, but was done to last forever . . . Never before had so many cities been captured and then devastated . . . never had there been so many exiles, never such loss of life.

The importance and value of individual life was one of the main contributions of the Judeo-Christian tradition. At the beginning of the Medieval Period the physician-philosopher-rabbi Maimonides expressed this tradition when he wrote:

> . . . Therefore, but a single man was created in the world, to teach that if any man caused a single soul to perish from the world . . . Scripture imputes it to him as though he has caused a whole world to perish; and if a man saves alive a single soul from this world, Scripture imputes it to him as though he has saved a whole world.

The Medieval Period, however, was not one in which all practiced this ideal. The idea of proselytizing to the "true" religion gained many converts, one way or another. Judicial torture was practiced on persons whose faith deviated from those in power. The Catholic Encyclopedia, VIII, 32b, describes the form of torture used to force

witnesses to testify during the Early Inquisition:

> . . . It took the form of logging, burning, the rack, or solitary imprisonment in the dark and narrow dungeons. The feet of the accused might be slowly roasted over burning coals, or he might be bound upon a triangular frame, and have his arms and legs pulled by cords wound on a windlass. Sometimes the diet was restricted to weaken the body and will of the imprisoned man, rendering him susceptible to such psychological tortures as alternative promises of mercies or threats of death.

Persecution and torture in the name of national and/or religious beliefs continued in Europe and the Americas well into the Nineteenth Century. The history of the Spanish in Central and South America and the English in North America toward the native Americans is not one of which we can be proud.

The American Indians lost their land and their freedom during the settlement of the United States. Black Elk, considered a holy man among members of the Sioux tribe, commented on the struggle between the Sioux Indians and the white men. Black Elk considered the earth "a world of darkness and many shadows," and he favored the Other World, "the world of the spirit where beauty and truth reigned eternal." As a child of nine he experienced a great vision in which the "Six Grandfathers -- the West, the East, the North, the South, the Sky and the Earth" revealed to him the future of his people and his personal responsibility in fulfilling that destiny. By the 1880's the Indians were confined to reservations where the living conditions were terrible. Many Indians, because hunting of the buffalo was no longer allowed, died of malnutrition and disease. Despair was widespread.

A revivalist cult known as the Ghost Dance religion which combined elements of Christianity and the traditional Indian practices spread among the Plains Indians. The United States government attempted to suppress it. Tensions grew on both sides and climaxed in "The Butchering at Wounded Knee" on December 29, 1890. Black Elk witnessed the event and had this to say when it was all over:

> . . . I did not know how much was ended. When I look back now from this high hill of my old age, I can still see the butchered women and children lying heaped and scattered all along the crooked gulch as plain as I saw them with eyes still young. And I can see that something else died there in that bloody mud, and was buried in the blizzard. A people's dream died there. It was a beautiful dream . . . And I to whom a great vision was given in my youth -- you see me now a pitiful old man who has done nothing, for the nation's hope is broken and scattered. There is no center any longer, and the sacred tree is dead.*

During the seventeenth, eighteenth and nineteenth centuries the slave traders cruelly mistreated the Africans they captured as slaves. In his book Crisis in Black and White, Charles Silberman described the sufferings of the slaves. There was the physical torment of the long march to the sea from the point of capture. Tied together by their necks, the Africans had to walk barefoot, often for weeks, through the steaming jungle. Those who wearied and collapsed were abandoned to die a slow death through starvation. When they arrived at a coastal trading port, the slaves were exhibited naked to the European or American traders. Those slaves who were bought were then shipped to their destinations in the New World.

*Momaday, N. Scott. American Indian Authors. New York: Houghton-Mifflin Co., 1976. pp. 38 and 48.

> . . . The height between the decks was only eighteen inches, so that the unfortunate human beings could not turn around, not even on their sides . . . Some were chained by their neck and legs . . . Their misery was so great that they were driven to frenzy . . . Many destroyed one another in the hope of finding room to breathe; men strangled those next to them and women drove nails into each other's brains . . . Approximately one third of the prisoners died en route to the boat, another third during the passage.

During World War I the Turks almost succeeded in exterminating the Armenian minority. The Armenian people had settled early in the land around Lake Van in Eastern Turkey. Assyrian records speak of their presence in the Seventh Century B.C. They adopted Christianity early and became one of the first Christian states. Later they became a minority within the Islam world.

The Armenians have been oppressed by foreign rulers during most of their history. Egyptians, Persians, Mongols, Arabs and Turks have all ruled Armenia. Throughout the years the Armenians remained dedicated to their culture, their language and their faith. The Mohammedan Turks were the harshest oppressors of the Armenians. On September 16, 1916, Talaat Pasha, the Turkish Minister of the Interior, gave the following order to the government of Aleppo (Turkey):

> . . . It was at first communicated to you that the government, by the order of Jemiet (the ruling body), has decided to destroy completely all the Armenians living in Turkey . . . An end must be put to their existence, how ever criminal the measure may be. No regard must be paid to either age or sex nor to conscientious scruples.

It appeared that economics and the religious differences were the reasons given for the action by the government.

Arnold Toynbee in his article The Treatment of Armenians the procedure for the deportation and massacre of the population:

> On a certain day, in whatever town or village it might be, the public crier went through the streets announcing that every male Armenian must present himself forthwith at the government building . . . The men presented themselves in their working clothes, leaving their shops and work-rooms open, their ploughs in the field, their cattle on the mountain-side. When they arrived they were thrown into prison for a day or two, then without explanation marched out of town in batches, roped man to man along some southerly or southeasterly road. They were starting, they were told, on a long journey - - to Msul or perhaps Baghdad . . . But they had not long to ponder over their plight, for they were halted and massacred at the first lonely place in the road, or driven further to find slow death in the sun-scorched deserts.
>
> Women, children and the infirm were equally driven from their homes. The children and the aged dropped by the wayside often beaten to death. The women were seen "floating down the river Euphrates in batches of two to six often bound together . . . often ripped open."

According to Professor Toynbee nearly two-thirds of the almost two million Armenians in the Ottoman Empire perished.

Henry Morgenthau, Sr., the American Ambassador to Turkey at the time of the massacre recalled in his book, Ambassador Morgenthau's Story, the conversations he held with the Turkish Minister of the Interior. Talaat Pasha made no attempt to deny his government's responsibility for the exterminations. Morgenthau did his best to alert the United States and the world to the tragic happenings, but except for some donations for relief, his efforts were in vain. Revolted by the appalling cruelty of the Turkish government and the apparent non-interference policy by the rest of the world, he resigned as ambassador.

Never before had an entire group of people - - men, women and children - - been earmarked for total annihilation, simply for being Armenian. A new word, genocide, came into being; it meant the killing of an entire people. It was also a harbinger of things to come.

Twenty five years later Adolf Hitler elaborated upon the example of Armenia. On August 22, 1939, as Chancellor of Germany, Hitler gave the following command:

> I have given orders to my Death Units to exterminate without pity men, women and children belonging to the Polish-speaking race. It is only in this manner that we can acquire the vital territory we need. After all, who remembers today the extermination of the Armenians?

Similar orders were given to exterminate the Jews and the Gypsies.

The relocation of Japanese-Americans for security reasons during World War II stands out as one of the most unfortunate events in the history of American civil liberties. While in no way can the internment be considered a form of genocide, it could have led in that direction. A series of executive and military orders forced Japanese-Americans to report to designated centers for shipment to a number of "relocation centers"; these centers were "benign concentration camps" at best. Members of the Japanese-American West Coast community were confined to them for periods of up to four years and then resettled outside the coastal zone. Thus, thousands of American citizens were subjected to long term forcible detention without having been charged with any offense and without any pretense of due process of law.

The United States Supreme Court, despite the astounding constitutional implications, hesitated to challenge the "military necessity" argument advanced by the government and the military. However individuals like Justice Robert H. Jackson, in Korematsu v. United States, December 1944, dissented from the majority opinion in the second case to reach the Court. He objected strongly to locking up American citizens in "concentration camps" because of their race.

As a result of the events associated with World War II, on December 10, 1948, the United Nations' General Assembly adopted the Universal Declaration of Human Rights. Article I of that document states:

> All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood.

This spirit of brotherhood has not been universally accepted throughout the world. In times of stress the best of ideals, whether religious or political, is forgotten in the expediency of the moment.

In the years of the Vietnam War and following the problems of refugees became acute. Refugees caught between the conflicting ideologies surging throughout the Southeast Asian countries attempted to flee by way of the sea. They became known as "boat people." The July 9, 1979 issue of Time Magazine described the plight of some Chinese Vietnamese:

> "Save us. Save us," shouted a Vietnamese refugee last week as Malaysian naval vessels towed two boats back out to sea. With some 520 people aboard, they had arrived in Malaysian waters the previous day and had desperately tried to unload their passengers.

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. . . Since departing from Viet Nam five days earlier the boats had been raided and robbed three times by Thai pirates. Now, back to sea the refugees were in a panic.

Once again events gave evidence of man's inhumanity to man.

Suggested Questions for Discussion

1. Discuss what is meant by the statement: "If a man save a single soul . . . it is as though he save a whole world."
2. The ancients lamented loss of life thousands of years ago. Have we as a people learned anything about the value of each individual life in the interim or is lamenting all we can do?
3. We value the individual, yet we produce atomic weapons capable of destroying life on this planet. What might be done to deter such potential destruction?
4. Imagine you are a lawyer hired by an Indian reservation community to represent it in order to obtain federal funds to improve conditions on the reservation. How would you state its case?
5. Adolf Hitler issued an order to his Death Units to kill without pity members of the "Polish-speaking race." He said, "After all, who remembers today the extermination of the Armenians?" If the nations of the world had done something about the Armenian Massacre, do you believe Hitler would have still dared to give that order to his Death Units? Justify your answer.
6. Japanese-Americans were interned during World War II. The government at the time was genuinely concerned about Japanese spies. Was this a justification for the internment? Why was similar concern not shown toward German- and Italian-Americans?

7. Television contributed to our awareness of the plight of the Cambodians and the Boat People. If television had reported the plight of the Armenians daily on our home screens, could public opinion have been aroused to cause our government to act? How might the media be used to prevent such excesses as the Armenian Massacre and the Nazi Holocaust?
8. What can a single individual, such as yourself, do to help avoid "man's inhumanity to man?"

Suggested Projects

1. Research the Japanese Exclusion Acts, especially the two Supreme Court decisions: Hirabavashi v. the United States of June 1943, and the subsequent case of Korematsu v. the United States of December 1944. Note the differences and similarities and address the charge that the Roosevelt administration yielded to blatant racial prejudice and wartime hysteria although there was no evidence of Japanese-American disloyalty.
2. Prepare a paper on the Universal Declaration of Human Rights. How did it come into being and what part did Mrs. Eleanor Roosevelt play in its formulation?
3. Invite recent émigrés from "suppressed" countries to speak to the class on "human rights." Prepare the class by presenting the thoughts of the Russian author and Nobel Prize winner Aleksandr I. Solzhenitsyn on the subject.

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This is the classic novel about a group of Armenian villagers and their resistance to the Turks. It was at the summit of the mountain Musa Dagh ("Mountain of Moses") that Armenians from seven villages held the Turks for forty days.

NON-PRINT

The Armenian Case. 43 min. color and black and white.

Making use of historical footage, accounts by survivors, and ancient documents, this film is a well-documented introduction to the story of the Armenian people and the tragedy they suffered. Beautifully photographed with a good script and narration, this film can be effectively used to discuss the entire topic of genocide.
Armenian National Committee, 212 Stuart St., Boston, MA 02116.

Birds of Passage. 36 min. color/not cleared for TV.

Portraits of three West Coast Japanese-Americans--a gardener, a tuna fisherman, and the widow of a farmer--who came to the United States in the decade before World War I. We learn about their values as they talk about their lives. Adapting to an alien and often hostile country while hoping one day to return to Japan, they drew strength from their own traditions and culture. The World War II round-up and internment of Japanese-Americans remains a searing memory for each of them. Thirty years after the war, they now understand that their place is here with their children and grandchildren, helping them keep the traditions and culture alive.

An Inquiry into the Nature of Man: His Humanity and Inhumanity.
2 filmstrips/color/cassettes or records.

A broad survey of man's complex and beautiful creations as well as the terrible destruction he has wrought. Fine use of art and classical references.
Center for Humanities. White Plains, New York 10603

Genocide. 16 mm. 52 min., color.
A definitive film on the Nazi Holocaust. From the "World at War' series.
Anti-Defamation League. New Haven.

Man and his Values: An Inquiry into Good and Evil. 2 filmstrips/color cassettes or records.

An exploration of man's diverse values viewed from one culture to another and from one time period to another, showing how these values originate and change because of contemporary influences.
Center for Humanities, White Plains, New York 10603

II. Germany after World War I

Germany after World War I was a country in shambles. The Germans had not only lost the war but were also subject to what most considered a severely punitive peace treaty. The result was economic chaos. The world-wide depression which began in the 1920's aggravated the situation. The stage was set for the rise of a former corporal Adolf Hitler, a pied-piper with world-conquest ambitions and a fanatic belief in racial superiority.

Shortly after the Armistice the victorious powers gathered at Versailles in France to draft a peace treaty. The negotiations by the "Big Three," the United States, Britain and France, were influenced by the fact that everyone had expected a short war and had therefore not raised taxes sufficiently to pay for it. Years of heavy losses on all sides left the victors even more determined that the enemy should pay for the damages and losses. Germany was not a party to the negotiations and only came to sign the finished agreement on June 28, 1919 in the Hall of Mirrors at Versailles. This treaty has remained a controversial document ever since.

Many historians believe that the harshest parts of the treaty were its reparations clauses: Article 231 which made Germany and her allies accept the responsibilities for causing all the loss and damage to the Allied Powers; and Article 233 which required Germany to pay for all damages done to the civilian populations and property of the Allied governments. This figure was later set at thirty-three billion

dollars and included not only shipping and property losses but also service pensions and allowances.

It was not foreseen that Germany's ability to pay would be seriously weakened by its loss of territory, population, colonies and natural resources as well as by the confiscation of its merchant fleet. The German people were outraged by Article 231 and interpreted it to mean that they were solely responsible for having caused the war. John Foster Dulles, a future United States Secretary of State, had drafted that clause as a concession to the British and the French, but he later wrote in his memoirs, "It was the revulsion of the German people from this article of the treaty which above all else laid the foundation for the Germany of Hitler."

The military clause of the Versailles Treaty expected Germany to disarm. This was followed by a statement "that Germany's disarmanent would be followed by general disarmament." This idealistic, unnecessary clause was to be interpreted by Hitler as an Allied pledge to disarm; the nonfulfillment of which justified German violation of the treaty terms.

In 1919 Germany established the Weimar Republic in the midst of political, economic and social chaos without a tradition of democracy and self-government. Most Germans viewed the new government as an emergency solution created so that the Germans might get a more lenient peace treaty.

The new government was beset by troubles on all sides. Although the military lost the war, the new government was blamed. The peace treaty was considered "foul," and again the government was blamed. As time went on many Germans would insist that this democratic government sold out and "stabbed them in the back." Hitler later branded the leaders of the Weimar Republic as "the criminals of November."

The reparations set by the Versailles Treaty were a strong factor in the development of economic chaos. The Weimar government announced that it would follow "a policy of fulfillment, but it did not have the political courage to attempt to raise through taxation the sums owed to the Allies. The government knew that such taxation would be resented by all classes and would result in a reduction in social services that would cost the support of its followers. This understandable reluctance to invite new political and social troubles led it to rely on borrowing and the printing of new money. A disastrous inflation followed.

By the end of the year 1923, one hundred thirty-three printing offices with 1,783 presses were turning out currency at top speed. The mark stood at 25 billion to the dollar. One German statesman pointed out that the annual profit of the Darmstaedter Bank would be insufficient to buy a tramway ticket.

The hero of Eric Remarque's novel Three Comrades describes what this inflation meant:

> In 1923 I was chief of a rubber factory . . . I had a monthly salary of 200 billion marks. We were paid twice a day and then everybody rushed out to the stores to buy something before the next quotation on the dollar came out, at which time the money would lose half its value.

To the working classes the inflation meant lower wages, longer working hours and a decline in real income that brought hunger and sickness to their families. Moreover, inflation wiped out the reserves of the Independent Trade Unions, making it impossible for them to pay benefits. Negotiated agreements became meaningless. As a result, millions of workers left their unions, thus weakening a movement which had been potentially one of the strongest bulwarks of German democracy.

Even harder hit were those members of the middle class who had fixed incomes or lived on savings or pensions. They had spent a lifetime accumulating enough savings to pay for the education of their children or to provide for their own old age, and now saw the result of their thrift melt away before their eyes. The psychological effect was shattering and explains why so many decent and respectable people turned to salvation to demagogues for easy answers and easy solutions.

The period from 1924 to 1929 was one of relative calm and prosperity -- a breathing spell. Germany was able to borrow a great deal of money, particularly from the United States. In addition the Germans copied many successful American business practices, such as the standardization of parts and the centralization of industries. American companies, such as Ford, Chrysler, General Motors and Eastman Kodak, played a large part in what was called "one of the most spectacular recoveries in the world's entire economic history."

The key figure in this period was Gustav Stresemann, the German foreign minister. He managed to lower the reparation payments that Germany was forced to pay the Allies and to improve relations with France and Belgium. He also got Germany admitted to the League of Nations and arranged for considerable loans from the United States. For his work in promoting international "good will" Stresemann was awarded the Nobel Peace Prize in 1927.

In 1929 Germany signed the Kellogg-Briand Peace Pact which "outlawed war as an instrument of national policy." Many people felt that the world was in for a long period of peace and prosperity. Despite the frenzied efforts of a former corporal, Adolf Hitler, the number of his followers remained insignificant. A totalitarian government dedicated to racial superiority and world conquest seemed most unlikely.

Two events shattered the calm and prosperity. First, Gustav Stresemann died on October 3, 1929. He had known the art of negotiation and compromise. He was also aware of the fragility of the Weimar Republic, of its dependency on U.S. funds and of the well-being of the international community. Shortly before his death he observed: "I must ask you always to remember that during the past year we have been living on borrowed money. If a crisis were to arise and the Americans were to call in their short term loans, we would be faced with bankruptcy."

The second event occurred during the third week of October 1929, when after a period of nervous fluctuations, the stock market in New York suddenly collapsed. During the next two weeks prices continued to fall, markets shriveled and disappeared, production faltered and stopped. Manual laborers, salesmen, clerks, technicians and executives received notices of dismissal, breadlines started to form, and the United States entered the greatest economic depression in its history.

In Germany immediate payments on loans were demanded by the American financiers. Massive unemployment was the result; the unemployed numbered 1,368,000 in 1929, about 5,668,000 in 1931 and over 6,000,000 in 1933. Wages were cut and the jobless wandered the streets with cries of "give us bread."

Unemployment, depression and loss of pride can be the undoing of weak governments such as the Weimar Republic. The novelist Erich Kaestner recalls the conditions that did so much to bring about victory for National Socialism and the downfall of the German republic:

> The great unemployment, the spiritual depression that followed the economic one, the desire to forget, the activity of thoughtless parties, these were the storm signals of the coming crisis. Even the frightening calm before the storm was not absent -- the laziness of the spirit that resembled an epidemic paralysis. . . People preferred to listen to the circus barkers and the drummers who recommended their own mustard plasters and poisonous patent medicines. . .

As a way out of their sorry predicament, to the millions of discontented, Hitler offered radical changes. He repeated over and over:

We will make Germany strong, to last a thousand years . . .
We will refuse to pay reparations . . .
We will have jobs . . .
We will repudiate the Versailles Treaty . . .
We will stamp out corruption . . .
Out with those who stabbed us in the back . . . especially the Jews.

Elections were held on September 14, 1930. Hitler was pleasantly surprised when the returns came in. The Nazi Party had increased its numbers dramatically. From the ninth and smallest party in the government it was now the second largest and well on the way to a total take-over, which occurred when Hitler was sworn in as Chancellor on January 30, 1933.

Under Hitler, Germany emerged from the depression with a speed that amazed the world. Unemployment fell from six million in 1932 to less than one million four years later. The gross national product doubled in the same period, as did the national income. Essentially the stimulus to recover came from the rearmament program. The whole economy was on a war footing. Its aim was to make Germany self-sufficient and invulnerable to a blockade. It all made for employment and prosperity. The government began to form alliances with the large manufacturers.

Germany's neighbors were not aware of the war objectives and were most impressed by Hitler's economic policies which helped to make his form of totalitarianism attractive and friendship with Germany became a desirable end.

Unbridled power, however, may destroy the very people it tried to "rescue." In 1945 when World War II came to an end, millions of lives were lost and property destroyed. Hitler had lost interest in the continued existence of the German people. He had told Albert Speer, his minister for armament and war production:

> If the war is lost, the nation will also perish . . . this nation will have proved to be the weaker one, for the good ones have been killed. We shall scorch the earth. All industrial plants, electrical facilities, water works, gas works, food stores and clothing stores, all bridges, railways, all waterways, all ships, all freight cars and all locomotives . . . are to be totally destroyed.

The German people were spared this final catastrophe. It was due in part to the rapid advances of the Allied troops which made the carrying out of such a gigantic demolition impossible and the superhuman efforts of Speer and a number of Army officers who finally, in direct disobedience, raced about the country to make sure that vital communications plants and stores were not blown up by obedient Nazi followers.

NOTE -

Through an error of misnumbering pages, there is no page 25.

However, no material is missing.

Suggested Questions for Discussion

1. Germany lost World War I, and was not invited by the Allies to participate in the peace-making agreements. Explain the advantages and disadvantages of such a move.
2. Imagine you are a citizen of a country which has been defeated. The government has escaped into exile. There is a vacuum in terms of leadership and direction. What might you as a citizen do as an effort to solve the national crisis? What might happen if individuals do not become involved?
3. Why was a dictator such as Adolf Hitler so effective in raising the national spirit of the German people?
4. If you were out of a job, depressed and had nothing to do, why might you be inclined to listen to someone who promised jobs, activities and torchlight parades?
5. If your personal freedom were severely restricted, would you care if any minority group were persecuted? What would have to happen before you would take action on their behalf, and what form would this action most likely be?
6. What would your reaction as a German have been if, at the end of World War II, after losing your son on the Russian Front, and losing part of your home in an air raid, you were told that the Fuehrer expected you to destroy what was left of your possessions because you did not deserve to live after a drastic defeat?

7. Most of us are impatient with the slow process of our democratic form of government because it seems to take forever to get something done. Discuss this in terms of what you have learned about "Germany between the Wars."
8. What are the disadvantages and advantages of our government of "checks and balances?"

Suggested Projects

1. Compare and contrast America's efforts with those of Germany in coping with the Great Depression.
2. Review the history of the Weimar Republic to explain why Germany's experiment with democracy failed.
3. Review the measures taken by the United States to reduce prejudice.
4. Trace the history of anti-semitism in Germany.
5. Compare Hitler's position to Communism during the 1930's.

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Grunfeld, Frederic V. The Hitler File: A Social History of Germany and the Nazis 1918-1945. New York: Holt, Rinehart and Winston. 1971.

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Halperin, Samuel W. Germany Tried Democracy. New York: Crowell, 1946.

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Isherwood, Christopher. Berlin Stories. New York: New Directions, 1954.

The author spent four years in Germany from 1929-1933. He kept a detailed diary of the events which later became the raw material for the stories - and eventually the musical Cabaret. Easy reading.

Mosse, George L. ed. The Crisis of German Ideology: Intellectual Origins of the Third Reich. New York: Grossett & Dunlap. 1964.

A comprehensive survey of the ideological roots of Nazism, tracing its roots from the early nineteenth century, with special emphasis on education and the youth movement.

Shirer, William L. The Rise and Fall of the Third Reich. New York: Simon and Schuster. 1959.

Tucholsky, Kurt. Deutschland, Deutschland Ueber Alles. University of Massachusetts Press. 1972.

The author was a critic, novelist and satirist in Germany in the twenties and thirties. He committed suicide in Sweden in 1935. This work was originally published in 1929 and contains a collection of bitter satirical essays, poems and photographs on a variety of subjects from the national economy and the Reichstag to fashion queens and mail boxes. A most unusual view.

NON-PRINT

From Kaiser to Fuehrer. 26 minutes, black and white

The story of the ill-fated Weimar Republic set up by forward looking Germans after World War I, and sent to its death in 1933 by a combination of depression, inexperience of the Germans at democracy and the doubts of many of its adherants. CBS TV (20th Century Series) McGraw Hill.

Hitler: Anatomy of a Dictatorship. 22 min. black and white, 1969 Distributor: Learning Corporation of America, 1350 Avenue of the Americas, New York 10019.

Through the use of historical footage, this short film presents an overview of the rise of Hitler. The presentation seeks the answers to the questions: How did Hitler rise to power? What were the economic and political conditions of Germany that contributed to his early successes.

Mein Kampf. 119 minutes/black and white. McMillan Audio Brandon

A documentary depiction of the modern world's Third Reich. Through the Nazis' own speeches and cameras we see the history of Hitler's rise and his murder machine. Also includes material on his youth and development through World War I.

Ship of Fools. 150 minutes/16 mm/black and white. McMillan Audio Brandon.

A German passenger freighter is sailing from Mexico to Bremen in 1933. The film traces with insight, irony and humor a variety of situations and characters in a powerful and compelling study of humanity in the world that gave rise to Hitler. Vivian Leigh, Simone Signoret, Jose Ferrer, Lee Marvin, Oscar Werner, Elizabeth Ashley, George Segal, Michael Dunn, Jose Greco. Directed by Stanley Kramer, 1965.

The Making of the German Nation: 1815-1945. 4 filmstrips/color, 2 records/cassettes. Excellent teacher's notes. Educational Audio-Visual.

Comprehensive record of German history.

III. Adolf Hitler

Adolf Hitler had a tendency to blame others for his own failures and developed a passion to hate - particularly Jews. This hatred became the centerpiece of his political ambitions and remained with him until his death in 1945. He had uncanny insights into mass psychology and an extraordinary ability as an orator and organizer. His consuming interest in and knowledge of military history and strategies served to bring almost all of Europe under German domination. However, he was unable to adapt or cope with military reversals. As the war turned against Germany, Hitler began to deteriorate physically, emotionally and intellectually until everything around him collapsed and shattered. At that point he and his newly-wedded wife committed suicide in the bunker beneath the rubble of Berlin, the capital of his German empire.

On April 20, 1889, in the small village of Braunau on the River Inn between Austria and Germany, a boy was born to an Austrian customs official of fifty-two and a peasant girl still in her twenties. The boy was christened Adolf. Neighbors described the young mother as quiet, honest and hardworking and added that young Adolf was her favorite child. The father, however, did not spare the rod to spoil the child because he believed frequent beatings were good for the soul.

Adolf was an indifferent student for he studied only when he felt like it. "The things which pleased me, I learned," he wrote later," . . . The things that seemed to me meaningless or which did not

appeal to me, I sabotaged completely." He left school without graduating. In later years he blamed his lack of learning not on himself but on his teachers. "Most of my teachers had something wrong with them mentally, and quite a few ended their days as honest-to-God lunatics."

When he was eighteen years old in October 1907, Adolf Hitler went to Vienna. Supported by money sent by his mother, he had hopes of becoming a great artist. Unfortunately the Vienna Academy of Fine Arts twice rejected his application for admission as a student. His drawings were just not good enough. This was a blow to his pride and he believed that "those stupid professors understood nothing."

The next five years were the most miserable in his life. He wrote, "I lived five years of misery and woe in Vienna . . . Hunger was my faithful companion. It never left me for a moment." As a result Hitler hated Vienna, and he stated that "in this period, there took shape within me a world picture and a philosophy which became the granite foundation of all my acts."

First, he learned to hate the Socialists, those who wanted a society ruled by the working class. Second, he learned to hate the Jews. He began to read anti-Jewish magazines and "hate" literature. One day on a street in Vienna he saw a Jew in a caftan, a long sleeved gown fastened by a sash. "I asked myself could this be a German?' He decided that Marxists and Jews were in a "holy union" to destroy the world. To him Jews were "dirty rats . . . blood suckers and tyrants." It was easy to blame them for his misery.

He also began to despise democracy. He scorned the Hapsburg family who ruled the Austrians, and he mocked the parliament that was supposed to represent the people. His tortured mind found relief in dreams of a great and glorious Germany. Slowly he began to believe that he was the child of fate and that he was destined to bring Germany and Austria to glory. To achieve these ends he began to visit cheap cafes where he started political arguments. As soon as anyone mentioned politics, he was off on a long speech. If anyone differed, he would react violently by screaming at the top of his voice, -- and people began to listen to that strange young man with hypnotic eyes.

Hitler's boyhood friend, Kubicek, and other companions from the Vienna days pointed out that Hitler did not get along with most people. His hatred lashed out in all directions, and his hatred of the Jews, therefore, was merely the concentrated form of his general hatreds focused toward a single suitable object. In Mein Kampf Hitler wrote that the masses must never be shown more than one enemy, because to be aware of several enemies at one time would cause doubts.

Joachim Fest, in his book Hitler, describes him as an ambitious desperate loner, looking for a formula to "politicize his personal problems." During his Vienna days he saw himself going downhill bit by bit. The apparition of the Jew helped to support his self-esteem and he told himself that he had the laws of history and nature on his side. All he had to do was to help those laws along.

Hitler loved the music of Richard Wagner, whome he called "the greatest prophetic figure the German people have had." Both men, Wagner and Hitler, shared a furious insatiable will to power and were subject to violent changes of mood -- from depression to exaltation, from triumph to disaster. Hitler, the rejected Fine Arts Academy candidate, became the mythological hero Siegfried, slaying the dragon of rigid rules and accepted tradition. Both men believed in massive staging and overpowering effects. Once Hitler happened upon a massive demonstration of Viennese workers. What interested him was not the reason for the demonstration but the "endless columns four abreast." For nearly two hours he stood spellbound "watching the gigantic human dragon slowly winding by." The gigantic Nazi rallies and torchlight parades were the eventual result, and their hypnotic effect on the people is well known.

Hitler's talent as a stage manager reached its summit when the object of the celebration was death. The ceremony of November 9, 1935, commemorating the first martyrs of the Nazi movement, was typical. The architect Ludwig Troost had designed for the center of Munich's Koenigsplatz two classical temples which were to receive the exhumed bones deposited in sixteen bronze coffins placed on biers and surrounded by flaming braziers for the occasion. Shortly before midnight Hitler, standing in an open car, drove through the streets lit by flares set on masts. SA and SS units formed a lane, their torches making two moving lines of fire down the length of the broad avenue.

The audience was massed behind these lines. The car crawled slowly to the site of the bronze coffins. With raised arm Hitler ascended the red-carpeted stair leading to the coffins and paused before each one for a "mute dialogue, while six thousand followers carrying countless flags filed silently past the dead." Loudspeakers broadcast Nazi music while sixteen artillery salvos boomed over the city.

Geli Raubal, daughter of Hitler's half-sister Angela, is generally recognized as the only real love of his life. She was blond with a happy personality and hoped to become a singer. Hitler gave her everything except freedom. He insisted she have an escort even when she went to her singing lessons. He forbade her to see other men. At the same time he reserved the right to see any women he wanted to see. He had already met Eva Braun, who was to become his wife, and saw her frequently. A young artist from Austria fell in love with Geli and proposed marriage. As soon as Hitler learned of the relationship he insisted on a break with the young man. The tensions that developed eventually caused Geli's mental breakdown and suicide.

Hitler was shattered. He wept bitterly for days as he knelt at Geli's grave. His friends thought he might even kill himself in remorse. A day or two later he drove north to attend a conference. The party stopped at an inn overnight. At breakfast the following morning he refused to eat a piece of ham; "It's like eating a corpse," he told Goering. Nothing on earth would make him eat meat again.

Eva Braun became his fulltime mistress. Because she spent much of her time waiting for him, she was subjected to spells of melancholia. She had no hope that Hitler would marry her. He also feared he would lose much of the adulation the German women showered upon him. "Eva is very nice," he told his secretary, "but only Geli could have inspired in me genuine passion." As head of the Third Reich he told Eva Braun that he must devote himself to the nation with no family distractions.

Hitler believed "war was the ultimate goal of politics," and the stronger must conquer the weaker because people needed living space, "lebensraum." He told one of his generals:

> I shall wage war. I shall determine the suitable time for the attack; there is only one most favorable moment and I will wait for it, with iron resolution that I will not miss it. Only then do I have the right to send the young to their deaths . . . I am fifty years old. I shall not wait to wage war when I am fifty-three or sixty.

In speech after speech Hitler would use the following sentiments:

> As long as the earth turns around the sun, as long as there is cold and warmth, fertility and infertility, storm and sunshine, so long struggle will continue among men and women and nations . . . If people lived in the Garden of Eden, they would rot . . . A peace of more than twenty-five years would do great harm to a nation.

The success of Hitler's early military campaigns against the Allies was unprecedented. In three weeks the Wehrmacht overran Poland, in something more than two months it overwhelmed Norway, Denmark, the Netherlands, Belgium, Luxemburg and France, drove the British back

to their island and effectively challenged the British fleet -- all accomplished with comparatively few casualties, 27,000 German dead as compared with 135,000 on the Allied side. Hitler's long time study of military tactics coupled with remarkable insight into the psychology of the enemy paid off, and surprised even his generals.

Ultimately his weaknesses began to cancel out his strengths. He was unable to adapt or change his tactics in times of reversals. He began to consult oracles and demand death rather than the yielding of one inch of territory.

By the end of January 1943, the Russian winter caught up with the German Sixth Army at Stalingrad. The situation was hopeless. The soldiers, totally exhausted and demoralized by the cold, epidemics and hunger, surrendered by the thousands completely contrary to Hitler's orders. It was a turning point -- and spelled the beginning of the end. Hitler began to retreat into mythological fantasies -- a sort of Wagnerian "Gotterdammerung," a twilight of the gods.

Defeat followed defeat. Tensions grew -- and Hitler launched into tirades. His insomnia grew worse and members of his entourage desperately tried to keep their eyes open until the Fuehrer, worn out, would lie down for a brief slumber. Hitler shed all disguises and statesmanlike poses and regressed to the vulgar phrases of his beer-hall period. He spoke of his disgust with the "idiotic middle class," the "herd of swine" in the Vatican and the "insipid Christian." With a good deal of pleasure he discussed cannibalism in besieged

Leningrad. He repeatedly looked at film of his former associates who had tried to assassinate him in 1944 slowly dying through hanging from meat hooks.

Hitler's intellectual powers declined. He began to see the war as a "seizure of power," and talked about what "a single man with a band of followers might do." In his continuing military decisions he frequently referred to his experiences in World War I. He did not understand the importance of radar, the splitting of the atom, ground-to-air rockets or the sound-guided torpedo. With senile obstinacy he blocked the large scale production of the first jet plane, the Messerschmitt 262, until it was too late to do much good.

Hitler's personal physician, Dr. Morell, prescribed massive doses of drugs and medicines to charge the Fuehrer artificially, replacing the stimulus of the past massive ovations. After Stalingrad, Hitler avoided the public and in fact delivered only two more speeches. He would not set foot in the shattered cities nor face his people after defeat.

Annihilation of the Jews remained item number one on Hitler's agenda. Even though the trains were desperately needed to bring medical and other supplies to the beleaguered armies, Hitler ordered them to continue transporting Jews from all over Europe to the death camps. After all this effort was, in the Fuehrer's words, "the glorious page in our German history."

Suggested Questions for Discussion

1. What were the factors that caused Hitler to exhibit such strong hatred against the Jewish people?
2. Many people have a tendency to blame others for their failures. How would you as a parent correct this tendency on the part of your child? How do you personally feel about people blaming the President or Congress for all our economic difficulties? Explore what the President or people might do to prevent this situation.
3. If you were in an important position as a leader of a country or a large corporation, what methods or tactics would you employ to bring people to your way of thinking? What is leadership if not to lead people? Are people easily led?
4. Hitler believed in controlling the people in his life, telling them when and where to go and whom they could see. If you loved somebody very much, would you go along with being controlled?
5. Hitler believed that "a peace of more than twenty-five years would do great harm to a nation" because it would make the people "soft." Is this belief a valid concern? If so, how do we prevent it?
6. Should any one individual ever have the power of life and death over others?

7. Winston Churchill said, "Democracy is a very inefficient type of government, but it's the best we have got." Discuss this statement in terms of what you have learned from Hitler's rule of Germany.

Suggested Projects

1. Research the "Niebelungenlied," the story of Siegfried the mythological German hero, and try to discover why Adolf Hitler was so drawn to this story.
2. Choose one of Richard Wagner's operas and discuss the theme and pagentry. Research the composer's life and relate the man to his work.
3. Make a detailed study of Hitler's relationship to his mother, her death and the influence on him of the Jewish physician who attended her.
4. Research Winston Churchill's handling of Britain during the crisis years with Adolf Hitler's handling of Germany during a similar period. Compare the two men as world leaders.

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Leading nonfiction best seller in Germany. Portrays Hitler as a destructive personality who aimed at and achieved destruction on an unprecedented scale through the scope of his projects and careful, deliberate staging for its hypnotic effects. Extremely interesting for high school students and adults who are interested in the psychology of the Third Reich and its Fuehrer, Adolf Hitler.

Heiden, Konrad. Der Fuehrer: Hitler's Rise to Power. Boston: Press, 1969.

Dramatic narrative of Hitler's first years as Der Fuehrer of the German people. Massive but readable. Discusses only the years of 1933-34, but in minute detail. The author was a German anti-Nazi from 1923.

Hitler, Adolf. Mein Kampf. Houghton Mifflin, 1943.

Translated version of Hitler's ideology, plans and programs.

Snyder, Louis L. Hitler and Nazism. New York: Bantam Paperbacks 1966.

Very simply written account of the man Adolf Hitler, his early years and his rise to power.

Toland, John. Adolf Hitler. New York: Doubleday and Co., Garden City, NY. 1976.

A monumental, vastly revealing biography of Adolf Hitler- filled with brilliant, original insights into the familiar aspects of Hitler's life, and offering a wealth of new material only recently discovered and never before published. Excellent reading for hign school.

Waite, Robert G. ed. Hitler and Nazi Germany. New York: Holt, Rinehart & Winston. 1969.

Series of articles and documents, recommended for research and further exploration.

NON-PRINT

California Reich. 60 minutes, color.

This film documentary is a series of vignettes, depicting the activities of the American Nazi Party. Using quotations from racist speeches, interviews and members of the California units, vignettes of social gatherings; the film provides a close-up view of this phenomenon in America today.
RBC, 933 N. LaBrea Ave., Los Angeles, CA. 90038.

Mein Kampf. 119 minutes/black and white

A documentary depiction of the modern world's Third Reich. Through the Nazi's own speeches and cameras we see the history of Hitler's rise and his murder machine. Also includes material on his youth and development through World War I.
Macmillan Audio Brandon, 34 MacQuesten Parkway South, Mt. Vernon, NY 10550.

Hitler. 26 minutes

This dramatic re-enactment of a correspondent interviewing an actor playing the role of Hitler was produced to demonstrate the personality and the charisma of the Fuehrer. The script, based on Hitler's recorded statements and writings, rambles over numerous topics including art, smoking, the German people and cars.
Learning Corporation of America, 1350 Avenue of the Americas, NY 10019.

Hitler's Executioners. 78 minutes/black and white

Utilizing official war records and the newsreel clips, this documentary gives an on-the-spot picture report of the rise and fall of the Third Reich, including Hitler's rise to power, his promises, the Nazi war machine and finally the Nuremberg Trials.
Macmillan Audio Brandon.

The Arrival of Hitler. 12 minutes, black and white

This film is the opening sequence of "Triumph of the Will." The segment includes the arrival of Hitler's plane through the clouds casting a giant shadow over the town, giving us a sense of the man's image of himself. Dramatic music accompanies the cheers and the shouts of the crowds as Hitler's motorcade passed through Nuremberg. An excellent study guide accompanies this film. Macmillan Audio Brandon, 34 MacQuesten Parkway South, Mt. Vernon, NY 10550.

IV. The Third Reich

The Third Reich, Hitler boasted, would last a thousand years. It lasted twelve years and four months. It raised the German people to heights of power unparalleled in their history -- only to plunge them to the depth of destruction at the end of World War II, a war intended to make them the master of Europe and eventually the world. To accomplish these goals Adolf Hitler and his accomplices assumed total power over individuals and all aspects of their lives.

On the evening of May 10, 1933, some four months after Hitler became Chancellor of Germany, there occurred in Berlin a scene which had not been witnessed by the Western world since the late Middle Ages. About midnight a torchlight parade of thousands of students filed to a square opposite the University of Berlin. Torches were put to a huge pile of books that had been gathered there, books by Jack London, Upton Sinclair, Albert Einstein, H. G. Wells, Sigmund Freud, Emil Zola, Marcel Proust, Stefan Zweig and many others. The book burning began "because these books act subversively on our future and strike at the root of German thought," commented one of the students. Dr. Goebbels, the new Propaganda Minister, proclaimed "a new era in which the German soul could again express itself."

Dr. Goebbels controlled the newspapers. Every morning the editors of the Berlin daily newspapers and the correspondents of those published elsewhere gathered in the Propaganda Ministry to be told what news to

print and what to suppress. They were told how to write the news, what headlines to use, what campaign to call off or institute, and what editorials were desired for the day.

Dr. Bernhard Rust, the Prussian Minister of Science, Art and Education, boasted in February 1933, that he had succeeded overnight "in liquidating the school as an institution of intellectual acrobatics." What mattered, according to him, was not stuffy learning, but the youth movements which produced healthy bodies totally dedicated to the state. All teachers and professors had to belong to a Nazi Teacher Organization and take an oath "to be loyal and obedient to Adolf Hitler." Textbooks were rewritten and curricula changed to conform with the ideology of the Third Reich. Here, for example, is a problem in a basic arithmetic text: "The Jews are aliens in Germany. In 1933 there were 66,066,000 inhabitants in Germany: There were 499,682 Jews. What is the percentage of aliens?"

At age ten, after passing tests in athletics and Nazified history, a boy graduated into the Jungvolk (Young Folk). On entering the organization he had to take the following oath:

> In the presence of this blood banner which represents our Fuehrer, I swear to devote all my energies and strengths to the saviour of our country Adolf Hitler. I am willing and ready to give up my life for him, so help me God.

Even fairy tales for the very young were revised for political purposes. The Nazi Teachers' Gazette published authorized versions of Sleeping Beauty and Little Snow White. For example, Sleeping Beauty was represented as Germany and the Prince who awakened her with a kiss, Adolf Hitler.

Many large German industrialists gave financial support to Hitler in the hope that he would save them from Communism. But after Hitler achieved power, he made it clear that private industry was to be subservient to the state. It was the small businessman, however, who suffered most dramatically. This outcome was ironic because he had given the Nazi movement so much support. The Nazi plan was to create large collective business organizations for the simple reason that they were easier to control.

Under a central Nazi agency called the Food Estate, the farmers were also organized. They were told what and when to produce, how much to charge and where to market. They even were required authorization from the state to take ownership of farms they inherited.

Workingmen were considered soldiers in the services of the Nazi community and were not expected to think of their own material welfare. Wages were fixed with the approval of the state, and strikes were prohibited. Robert Ley, chief of the Labor Front, said, "Formerly soldiers received twenty pennies. For your work as soldiers the Fatherland does not attempt to pay you. It does provide your nourishment, clothing and physical well-being. Precisely in this sense you are a soldier." Workers could not choose or change employment; in fact, they could not even decide to be unemployed since they were always subject to labor conscription. There were plenty of jobs and the average hourly wage rose by 14%, reflecting the war economy. Three quarters of the increase in national production went into armaments,

and only one quarter into consumer goods, such as clothing and household items. The state purchased the war materials as fast as they were produced. After five years the German income tax went up to 47% of earned income and eventually reached 70%.

The Strength-Through-Joy Movement was established, and was organized along army lines under the control of the Labor Front. All recreational activities were incorporated into this organization, with departments for culture, sports and travel, all carefully and rigidly controlled. Even sports were subject to propaganda, for the Nazis explained that "all sports organizations must get instructions in politics and party philosophy. Non-political sports, so called neutral sport, is unthinkable."

Everybody participated. One group of workers in Berlin received notices about an enjoyable, three-hour program presented by professional artists. The invitation carried this sentence: "It is the duty of every working comrade to appear with his wife unless she is actually sick which must be proved by a doctor's certificate in advance if possible."

Organized religious groups were split. The Nazi government established a single Christian Church to control and unify all of the Protestant congregations. Over 700 Protestant ministers who opposed this Nazification were immediately placed under arrest. Soon organized opposition became practically non-existent except for a few heroic individuals such as Pastor Martin Niemoller and Dietrich Bonhoeffer.

In 1933, Adolf Hitler signed an agreement, or concordat, with the Vatican guaranteeing freedom of religious practice to Germany's twenty million Catholics. This agreement was violated very quickly. The leader of the Catholic Action was assassinated and the Catholic press suppressed. Priests and nuns were arrested in large numbers.

There was a special compound for Catholic priests at Dachau concentration camp. Father Georges Passeleg, a Benedictine monk from Maredsous, Belgium, shared the following memories with a group of students at Conard High School, West Hartford, Connecticut:

> I was one of several thousand priests at Dachau concentration camp . . . for aiding Jews and working with the resistance movement. You ask me, what was the most terrible experience in this camp? It was all terrible. But for me as a priest what happened on Christmas day in 1944 will stay in my memory forever. It was a cold, wet miserable day. The Germans had erected a huge Christmas tree in the square outside our barracks. Early Christmas morning . . . instead of candles . . . they hung inmates from the branches.

It was not, however, possible to abolish churches overnight. A deliberate effort was launched to wean future generations away from Christianity by constant propaganda in the schools and youth activities. A magazine commented on the Golden Rule in 1939: "This fundamental law of Christianity completely contradicts our moral conscience, contradicts above all the warriorlike nature peculiar to our race." Children were taught to pray to Hitler. Grace before meals given to poor children by the Nazi Welfare Committee ended with these words: "For this food, my Fuehrer, my thanks I render . . . Fuehrer, my Fuehrer, my faith and my light. Heil, my Fuehrer."

The Nazis set up special courts so that they could do exactly what and when they desired. These special courts adjudicated political offenses for which no legal proof had to be offered. A person could in fact be punished for a crime that had not been a crime when it was committed. The police were empowered to arrest, convict and punish without any form of trial. The Secret Police, called the Gestapo, was specifically authorized "to uncover and combat tendencies and developments harmful to the state and to this end to take all and any measures deemed necessary and expedient." There was no check or control over their work. Thousands of German citizens were arrested and never seen again by their families. Minister Herman Goering put it succinctly: "There can be only one concept of law, namely the one laid down by the Fuehrer . . . The law and the will of the Fuehrer are one."

Normally people vote to make choices among parties, candidates or issues. The government under Hitler removed all possibility of choice. All opposition parties were abolished and any hint of opposition within the Nazi party was crushed. People could vote "yes" or "no" for the single party candidate being presented. They voted 99% "yes," for it was dangerous to vote "no."

Terrorism and brutality were instruments used to keep the population in line and to root out any opposition, but they were particularly targeted against the Jews. Jews were first excluded from public office; then they were prohibited from law, medicine and teaching as well as private employment, thus preventing most of them from making a living. In small towns they were unable to purchase food or medicine. Above

the doors of shops were signs "Jews Not Admitted," and always wherever they went were signs, "Jews Strictly Forbidden in This Town" or "Jews Enter This Place at Their Own Risk." They were forced to wear special identification, forbidden to marry non-Jews and physically attacked in the streets.

The anti-Semitic campaign came to a head on November 10, 1938 when the Gestapo organized "spontaneous" anti-Jewish demonstrations throughout Germany. Synagogues were razed. Shops and homes were set on fire, people were arrested and assassinated. This event has come to be known as "Crystal Night," because of all the glass which was shattered. The existing concentration camp at Buchenwald was filled to capacity. While those interned were beaten and tortured, loudspeakers repeated over and over, "Any Jew who wants to hang himself is asked to put a piece of paper in his mouth showing his identification number . . ."

Suggested Questions for Discussion

1. Total power was practiced in Nazi Germany. From what you have read, what are the strengths and weaknesses of totalitarianism?
2. Thomas Jefferson wrote: "The freedom and happiness of man are the sole objects of all legitimate government." How would Adolf Hitler react to this concept? How do you? Is it possible to make everybody happy and free? Is there not an advantage to belonging to a given community and not to have to make decisions? How often have you heard someone say, "I have enough to worry about!"
3. If you read something in the newspaper or hear it repeatedly on television, do you tend to believe it without question? How do we learn to distinguish fact from fiction?
4. Define "racial superiority." Is discrimination part of that notion? Give examples of how the government or individuals can handle the problem.
5. Give examples of scapegoating in today's society.

Suggested Projects

1. Write an essay on "individual conscience," its importance or lack thereof in a viable society. Include diverse examples from history or fiction. (Pastor Niemoller, courageous clergyman; Huck Finn, popular literary figure).
2. In Germany as elsewhere there was underground resistance to Hitler's policies. Research and write on these valiant efforts.
3. Examine the role of modern technology and mass media in a totalitarian society.
4. Compare the Nazi system of education with those of the Soviets and of the United States.

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Adolf Hitler was able to reach the pinnacle of power because his followers were successful at the lowest level, at the base. Interviews and contemporary records.

Arendt, Hannah. The Origins of Totalitarianism. New York: Harcourt-Brace, 1951.

Attention to anti-Semitism as integral part of totalitarianism.

Burrell, David. Nazi Germany. Longman and Penquin Publications School Council Publications, 1972.

The materials selected are designed to explore such areas as:

1. The character and importance of Hitler.
2. The relationship between Hitler and the national Socialist movement.
3. The philosophy of Nazism and the relationship between ideology and practice.
4. The characteristics of the totalitarian state and the dilemmas posed for the individual in such a state.

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Comprehensive and scholarly treatment of Nazi policy vis-a-vis the German Protestant and Catholic churches and of their reaction. Covers both persecution and compliance.

Dawidowicz, Lucy S. The War Against the Jews, 1933-45. New York: Holt, Rinehart and Winston, Inc., 1975. Bantam 1976.

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Forman, James. The Nazi Traitors. New York: Farrar, Straus and Giroux. 1968.

Novel of two half-brothers. One becomes a Nazi, the other helps their father who is a pastor in trying to save a Jewish friend. Well written.

Grunberger, Richard. Twelve Year Reich: A Social History of Nazi Germany. 1933-1945. New York: Holt, Rinehart & Winston. 1972.

Narrative covering education, sports, the arts, beauty, family life, Nazi speech, humor, etc. Based on contemporary materials.

Mann, Erika. The Lights Go Down. Farrar & Rinehart. 1950 OP

The author paints a verbal portrait of a German town by telling of nine of its residents and one stranger passing through; Middle-class people and the effect Nazism had on their lives. Each episode is written as a short story, but the factual documentation of relevant historical facts is provided at the end of the book.

NON-PRINT

Hitler's Executioners. 78 minutes/black and white

Utilizing official war records and newsreel clips, this documentary gives an on-the-spot picture report of the rise and fall of the Nazi war machine including the Nuremberg trials.
Macmillan Audio Brandon, 34 MacQuesten Parkway South, Mt. Vernon, NY 10550.

Obedience. 45 minutes/black and white

A documentary on the Milgram experiments at Yale which tested subjects' willingness to obey orders requiring them to inflict pain on others in the form of a graduated series of electrical shocks. The film raises the disturbing possibility that every person is capable of carrying out even the most immoral of orders.
New York University Film Library.

The Anatomy of Nazism. 55 frames/color with captions.

Historic presentation of social, cultural, economic and political workings of fascism in Hitler Germany. This filmstrip succeeds in reflecting the general threat to democracy of all forms of totalitarianism.
Special kits available. Anti-Defamation League, 823 United Nations Plaza. New York, N.Y. 10017.

The Hangman. 12 minutes/color

An animated parable based on a poem by Maurice Ogden. The people of a town are condemned to being hung, one by one, by a mysterious stranger who erects gallows in the town square. For each hanging, the remaining townspeople, in their fear, indifference or prejudice find a rationale. Finally the last survivor is readied for the rope and there is no one left to protest. Excellent for follow-up discussion on responsibility, prejudice, non-involvement and human frailty.
Jewish Media Service, Brandeis University, Waltham, MA. 02154

Triumph of the Will. 120 minutes/black and white

An excellent study of propaganda. Film of the 1934 Nazi Party Rally by Hitler's filmmaker, controversial Leni Riefenstahl. It received the Reich National Film Award for 1934-35.
Museum of Modern Art.

V. The World That Disappeared

The destruction of Eastern European Jews brought to an end a thousand-year-old culture which was concentrated in small communities called shtetls as well as in ghettos in the larger cities. It was a culture whose values and life-style were defined in the Old Testament. The language was Yiddish, derived from the local German dialects spoken in the provinces of the Rhineland from which they came before settling in Eastern Europe. Children were treasured, and religious customs scrupulously observed. The customs, language and general clannishness set the Jews apart from their non-Jewish neighbors, often resulting in difficult times. But until the Nazi invasion of Poland in 1939, this unique civilization flourished in spite of the difficulties.

Jews felt optimistic about their future after moving into Europe during the sixteenth and seventeenth centuries. First of all, they were welcomed. There was an increasing need for workers and new enterprises. Although Poland and the other Slavic countries were not as prosperous as Western Europe, their cities were growing. Jews had the security of work and food, and especially of living peacefully with their neighbors. Such security, after the hate and fear in the West, drew more and more Jews eastward. There were hundreds of thousands in Poland and Lithuania by the early part of the seventeenth century.

The shtetls continued to be the framework for small town Jewish life until the early 1940's. Selman Waksman, the famous microbiologist and Nobel Prize winner, described his native town Novaia-Priluka, a shtetl in the Russian Ukraine, as:

> . . . flat and surrounded by wide, forestless acres. In summer, the fields of wheat, rye and barley formed an endless sea. In winter, snow covered the ground, and the frosted rivers carried the tye to the boundless horizon . . .
>
> It was a small town. Very few of its inhabitants obtained from life more than a bleak existence, and even that required hard, continuous struggle . . . since most of the townsfolk's resources went to fill the coffers of the landlords, the Czar and his retinue, and the police.
>
> Many of the houses in town were attached to one another, in rows of fifteen or twenty . . .*

The houses were usually only partly furnished. Beds, tables, chairs and books were all that could be afforded. Pictures and statutes were out of the question; they were idolatrous according to the Commandment: "Thou shalt not make unto thee any graven image or any likeness." Books were in every home, carefully preserved and handed down from father to son.

Isaac Bashevis Singer, a recent Nobel Prize winner for literature, described the following in his autobiography:

> . . . Father's study was empty except for books. In the bedroom there were two bedsteads, and that was all. Mother kept no food stocked in the pantry. She bought exactly what she needed for one day, and no more, often because there was no money . . .

*Meltzer, Milton. World of Our Fathers: the Jews of Eastern Europe. New York: Dell Publishing Co., Farrar, Strauss & Giroux, Inc. 1976. pages 66-67

The background of the thousands of New York City lower East Side Jewish immigrants from Eastern Europe at the end of the nineteenth and early twentieth century can be traced to the trades in the shtetls one hundred years ago. Fathers brought their sons to the neighboring towns to apprentice them for three years with a master weaver. The needle trades so thoroughly developed in New York City during the past century owe a sizeable debt to the thousands of East European youth, standing over their looms, wearing skull caps, from before dawn to long after dark. Piece goods were made, which later became dresses and kerchiefs.

Education, however, became the most important segment of the young boy's life. The philosopher Morris Cohen recalls attending "cheder" six days a week, from eight in the morning till after six at night.

> I was taught to translate the Bible into the vernacular . . . Yiddish. This was a great joy, especially when we came to the narrative portions . . . These were my first books as well as my introduction to history, and to this day the Biblical stories have an inexhaustible liveliness for me, as if I had actually lived through them . . .
>
> By the time a boy was ten or eleven years old he often showed signs of a possible Talmudic scholar. He was then sent to the highest institution of learning, the rabbinical academy called the Yeshiva, where the solving of Talmudic questions required insight, scholarship, imagination, memory, logic, wit, subtlety -- original solutions -- leading to further questions . . .*

On September 1, 1939 the German armies invaded Poland. World War II was under way, as was the beginning of the destruction of East European Jewry. As the German troops advanced, the Einsatztruppen,

*Meltzer, Milton. World of Our Fathers. pages 66-67

a paramilitary force, followed, performing their terror and systematic savagery with staggering competence. Jews and other undesirables were cleaned out. Prominent Jewish citizens were called out as villages were taken so that they in turn might gather all the Jews for "re-settlement." All were forced to surrender their valuables, and were marched away to a place for execution. After digging their own deep trenches, and surrendering their clothing, they were shot.

The East European Jewish culture which had existed since the sixteenth century was thus brought to an end.

Suggested Questions for Discussion

1. Define the concept of stereotyping. Are we all stereotyped?
2. Imagine you are brought face to face with a group of East European Jews as described. How would you react to their appearance and life-style?
3. Even though the Jewish East European culture described is very different from our own, can you identify any thoughts or feelings you might share with it?
4. Discuss being "different." Is it an advantage or disadvantage? Both? Neither?
5. Give examples of ethnic jokes. Do these jokes necessarily lead to prejudice and stereotypes?
6. Is prejudice ever justified?
7. Explore in your own words what the American Constitution has to say about "differences" and "rights."

Suggested Projects

1. America was often referred to in the past as "the melting pot." Do minorities in this country retain their ethnic character? What is the effect of mass media on ethnic cultural retention? Do various ethnic traditions enrich or divide a community?
2. Do a profile of a Western European Jewish community, their assimilation, emancipation and consequent fate. Use France, Germany or Italy for a model. Compare and contrast with the Eastern European world.
3. Profile the assimulation of Jews, or Blacks or Hispanics into the United States, or Canada.

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The author, a Nobel prize winner, recalls incidents from his childhood in Warsaw, where his father was a Rabbi in a poor quarter of the city. It is amazingly written and a joy to read.

68

Stein, Joseph. Fiddler On The Roof. New York: Pocket Books. 1965.

The warm and touching story of Tevye the dairyman, and his five exasperating daughters. No matter what, he manages to keep his wry sense of humor about himself, his family and his God.

NON-PRINT

The Life That Disappeared. Vishniac, Roman. A Scholastic Humanities Unit, 906 Sylvan Avenue, Englewood Cliffs, N.J. 07632

The slides and sound track by Dr. Roman Vishniak, one of the world's foremost photographers, constitute the last pictorial records of a world which perished one year later. The Jews in pre-war Poland, already victims of discrimination, were living in great poverty. Nevertheless they retained their cultural life. Their love of learning and their devotion to their children is obvious. This kit is A MUST for anyone interested in the subject.

The Magician. 13 min./black and white

In this Polish-made allegory, a group of young boys walking along the beach are attracted to a carnival shooting gallery. A military officer in the guise of a magician entices them to use the rifles, trains them to shoot dolls, drills them in marching, and finally marches them off to war. Excellent vehicle to trigger discussion on man's capacity to kill, and the question of obedience.
Distributor: Mass Media Ministries, Baltimore, Md. 21218.

The Martyr. 90 min/color

This feature length film is based on the story of Dr. Janusz Korczak's valiant efforts to help orphaned children in the Warsaw Ghetto. The dramatic scenes are interspersed with authentic black and white photographs and words from his diary. The story focusses on the events in the lives of a few individual children as well as on the daily struggles of Korcak, a Polish physician who cose to accompany his 200 orphans to their deaths. Junior High and High School audiences can relate to the personal tragedies, and gain an understanding of how human dignity was maintained through small acts of kindness.
Jewish Media Services, Brandeis University, Waltham, MA. 02154.

Resistance. Filmstrip with cassette and study guide, 85 frames, 18 min.

A factual overview of the incidents of armed resistance by the Jewish Ghetto fighters and partisans during the Nazi killing of the Jews. This filmstrip uses detailed maps, pictures from the YIVO collection and songs. The kit includes an excellent discussion guide as well as good maps and transcripts of survivors' reports.
Distributor: Jewish Education Press, 426 W. 58th Street, NY 10019

VI. The Final Solution

The code name assigned by the Nazi government to the annihilation of the European Jews was "The Final Solution" -- "final" meaning definitive, complete and ultimate. To accomplish this goal the entire apparatus of the German state was employed. Industrialists, trained engineers, physicians, railroad personnel, civil servants -- all lent a hand. The trains transported the victims from all over Europe to the extermination center where, upon arrival, they were selected to die in the gas chambers or worked to death. Of the millions who came only a few survived.

While serving a prison term in 1924 in the fortress of Landsberg in Germany, Adolf Hitler wrote his autobiography, Mein Kampf. In it he set down the basic elements of his doctrine which he termed "foundation stones," valid "for all time," on which "The Final Solution" was based. These included hatred of the Jews, belief in the limited intelligence of the masses, and a conviction of racial unity leading to world domination. Of the Jews Hitler wrote, "Whenever you tried to attack one of these apostles (Jews), your hand closed on a jelly-like slime which divided up and poured through your fingers, and in the next moment collected again . . ." He likewise had a low opinion of the masses for he stated that "the receptivity of the great masses is very limited, their intelligence is small, but their power for forgetting is enormous." Furthermore, he felt that "effective propaganda

must be limited to a very few points and must be harked upon." Thus the emphasis on what came to be known as "The Big Lie." The idea of racial unity leading to world domination was expressed by Hitler as "a state . . . which dedicates itself to the very best racial elements . . . must some day become lord of the earth . . ."

On October 4, 1943 Heinrich Himmler, Reichsfuehrer - SS, the head of the most dreaded police force in all of Europe, addressed a meeting of top SS officers in Poznan. He talked of "One Reich, One Blood, One Fuehrer" and the nobility of the SS and its purpose. At that time the Germans were retreating in Russia, the Anglo-American bombings were crippling the German war industry, and five million Jews had already been put to death. Himmler told the group:

> I also want to make reference to you in complete frankness to a really grave matter. Among ourselves this once it shall be uttered quite frankly; but in public we shall never speak of it. I am speaking of the annihilation of the Jews. Most of you know what it means to see a hundred corpses lie side by side, or five hundred or a thousand. To have kept your integrity is what has made us hard . . . In our history this is an unwritten never-to-be-forgotten page of glory.

Late in 1943 a chemist and an "Italian citizen of the Jewish race" was arrested and transported to Auschwitz. Primo Levi's life was spared because he was able to do some useful work for Hitler's Reich. In his book, Survival in Auschwitz, he described the rounding up of Jews in Italy and the journey north:

> ... And night came, and it was a night that one knew that human eyes would not witness it and survive. Everyone felt this: not one of the guards, neither Italian nor German, had the courage to come and see what men do when they know that they have to die . . . All took leave from life in the manner which suited them. Some praying, some deliberately drunk, others lustfully intoxicated for the last time. But

> the mothers stayed up to prepare the food for this journey with tender care. They washed their children and packed their luggage, and at dawn the barbed wire was full of childrens' washing hung out in the wind to dry. Nor did they forget the diapers, the toys, the cushions and the hundred other small things, which mothers remember and the children always need . . .
>
> With the absurd precision to which we had later to accustom ourselves, the Germans held the roll-call. "Wieviel Stueck? (How many pieces?)" The corporal saluted smartly and replied that there were six hundred and fifty "pieces," and that all was in order . . . The train was waiting. Here we received the first blows; and it was so new and senseless that we felt no pain, neither in body or in spirit . . . Good wagons closed from the outside, with men, women and children pressed together without pity, like cheap merchandise, for a journey towards nothingness . . .
>
> The train travelled slowly with long unnerving halts. . . . We suffered from thirst and cold; at every stop we clamoured for water or even a handful of snow, but we were rarely heard; the soldiers of the escort drove off everybody who tried to approach the convoy . . .

Elie Wiesel, chairman of the President's Commission on the Nazi Holocaust, was deported with his family to Auschwitz when he was still a boy of fourteen. Later he was transferred to Buchenwald where his parents and a younger sister died. The following excerpts are from his book Night which describes some of his experiences:

> . . . We pressed against the windows. The convoy was moving slowly . . . Through the window we could see barbed wire. We had arrived. This was the camp . . .
>
> And as the train stopped, we saw this time that flames were gushing out of a tall chimney into the black sky . . . We looked into the flames in the darkness. There was an abominable odor floating in the air. Suddenly, our doors opened. Some odd looking characters, dressed in striped shirts and black trousers leapt into the wagon. They held electric torches and truncheons. They began to strike out right and left shouting:
>
> "Everybody get out. Everybody out of the wagon. Quickly."

We jumped out . . . In front of us flames. In the air that smell of burning flesh . . . We had arrived - at Birkenau, reception center for Auschwitz.

The cherished objects we had brought with us that far were left behind in the train and with them, at last, our illusions.

Every yard or so an SS man held his tommy gun trained on us. Hand-in-hand we followed the crowd . . . "Men to the left. Women to the right."

Eight words spoken quite indifferently, without emotion. Eight short simple words. Yet that was the moment when I parted from my mother. I had not had time to think, but already I felt the pressure of my father's hand: we were alone. For a part of a second I glimpsed my mother and my sister moving to the right. Tzipora held mother's hand. I saw them disappear into the distance; my mother was stroking my sister's fair hair as though to protect her, while I walked on with my father and the other men. And I did not know that at that place at that moment, I was parting from my mother and Tzipora forever. I went on walking. My father held my hand . . .

Wiesel goes on to describe another traumatic experience as he relates an execution ceremony in the concentration camp:

One day, when we came back from work, we saw three gallows rearing up in the assembly place, three black crows. Roll call. SS all around us. Machine guns trained: the traditional ceremony. Three victims in chains -- and one of them, the little servant, the sadeyed angel.

The SS seemed more preoccupied, more disturbed than usual. To hang a young boy in front of thousands of spectators was no light matter. The head of the camp read the verdict. All eyes were on the child. He was lividly pale, almost calm, biting his lips. The gallows threw its shadow over him.

This time the Lagerkapo refused to act as executioner. Three SS replaced him.

The three victims mounted together onto the chairs.

The three necks were placed at the same moment within the nooses.

"Long live liberty!" cried the two adults.

But the child was silent.

"Where is God? Where is He?" someone behind me asked.

At a sign from the head of the camp, the three chairs tipped over.

Total silence throughout the camp. On the horizon, the sun was setting.

"Bare your heads!" yelled the head of the camp. His voice was raucous. We were weeping.

"Cover your heads!"

Then the march past began. The two adults were no longer alive. Their tongues hung swollen, blue-tinged. But the third rope was still moving: being so light, the child was still alive. . .

For more than half an hour he stayed there, struggling between life and death, dying in slow agony under our eyes. And we had to look him full in the face. He was still alive when I passed in front of him. His tongue was still red, his eyes were not yet glazed.

Behind me, I heard the same man asking: "Where is God now?"

And I heard a voice within me answer him: "Where is He? Here He is -- He is hanging here on this gallow . . ."

That night the soup tasted of corpses.*

In his book, The Crime and Punishment of I. G. Farben, Joseph Borkin describes how Germany's great chemical combine joined the Nazi slave labor programs by building a large industrial complex at Auschwitz for the production of synthetic rubber and oil.

> When Adolf Hitler became chancellor of Germany, the country was a raw material pauper except for coal. Hitler did not want to depend on foreign oil wells and rubber plantations and was determined to make Germany self-sufficient. The result was a marriage of necessity between I.G. and the Nazi regime . . . I.G.'s embrace of the Nazi morality became more passionate with each German victory . . . Drawn by the prospect

*Wiesel, Elie. Night. New York: Hill and Wang. 1968. pages 70-71.

> of free and unlimited slave labor, I.G. constructed at Auschwitz the largest privately owned synthetic oil and rubber factories in the world. The building of these installations consumed more electric power than the city of Berlin. It also consumed tens of thousands of Auschwitz inmates who were gassed, hanged and worked to death.
>
> The diet fed to the workers resulted in an average weight loss for each individual of about six and a half to nine pounds a week. Two physicians who studied the effect of the I.G. diet on the inmates noticed that "the normally nourished prisoner at the plant could make up the deficiency through his own body for a period of about three months . . ." After that it was a case of "gold teeth to the Reichsbank, hair for mattresses and fat for soap."*

The irony of it all was that despite the investment of almost nine million Reichsmarks and thousands of lives, only a modest stream of fuel and not a single pound of synthetic rubber was ever produced. In the final tally I.G. Auschwitz was a miserable failure.

Survival was a necessity and became an art. Dr. Victor E. Frankl, a psychiatrist, spent three grim years at Auschwitz. Because of the incredible suffering and degradation of those years, he developed the theory of logotherapy: a form of healing through finding meaning in suffering. In his book Search for Meaning;** he described how the process worked:

> . . . It had been a bad day . . . Many actions from then on would be regarded as sabotage and therefore punishable . . . by hanging. Among these were crimes such as cutting small stripes from our old blankets in orfer to improvise ankle supports. A few days previously a semi-starved prisoner had been discovered and some prisoners had recognized the "burglar." Either the guilty man was to be given up or the whole camp would starve for a day. Naturally the 2500 men preferred to fast.

*Borclin, Joseph. The Crime and Punishment of I.G. Farben, New York. The Free Press (Division of Macmillan Publishing Co., Inc.) 1978.

** Originally titled from Death-Camp to Existentialism.

> On the evening of this day of fasting we lay in our earthen huts in a very low mood . . . The warden asked me to say a few words. God knows I was not in the mood . . . but encouragement was now more necessary than ever . . . I said (that) whoever was still alive had reasons for hope . . . Whatever we had gone through, could still be an asset to us in the future. And I quoted from Nietsche, "That which does not kill me, makes me stronger."
>
> I also mentioned the past; all its joys, and how its light shone even in the present darkness. Again I quoted a poet -- to avoid sounding like a preacher, "What you have experienced, no power on earth can take from you." Not only our experiences but all we have done, whatever great thoughts we may have had, and all that we have suffered, all this is not lost; thought it is past; we have brought it into being. Having been is also a kind of being, and perhaps the surest kind . . . In the certainty that the hopelessness of our struggle did not detract for its dignity and meaning. I said that someone looks down on each of us in difficult hours -- a friend, a wife, somebody alive or dead -- or a God -- and he would not expect us to disappoint him. He would hope to find us suffering proudly -- not miserably -- knowing how to die . . .*

Another writer, Terrence Des Pres, wrote The Survivor, a moving account of the art of survival in the camps:

> . . . To new prisoners on their first night in Sachsenhausen, a survivor spoke these words: "I have not told you of our experiences to harrow you, but to strengthen you . . . Now you may decide if you are justified in despairing."

*Frankl, Viktor. Man's Search for Meaning. Boston. Beacon Press. 1963. pp. 128-132.

**Frankl, Viktor, E. from Death-Camp to Existentialism. Boston: Beacon Press, 1959, pp. 80-83.

Suggested Questions for Discussion

1. Can you explain why thousands of people participated in the execution of the "Final Solution" - which meant death to every Jew - if so many of the participants were highly educated and responsible citizens?
2. Since the dawn of history attempts have been made to define "good" and "evil." Define "good" and "evil." Give examples.
3. Are people inherently good or evil? If, as psychologists claim, we are some of each, how then do we protect ourselves from one another?
4. Hitler believed in Darwin's theory of "The Survival of the Fittest." Discuss this theory and relate it to the "Final Solution."
5. Could a "Final Solution" happen again" Under what circumstances might it occur?
6. How can individual's intense desire to survive against threats to their lives, freedom, or safety justify resistance and rebellion to the point of killing others? How could the Nazi concentration camps have changed the moral standards of individuals, both inmates and guards?

Suggested Projects

1. Research the medical experiments which were performed on inmates of concentration camps. Was there any justification for this work? Did anything of value come from these experiments? What is the Hippocratic oath? How does it relate to the questions raised?
2. Research survivors' testimonies. Describe the art of survival in the extermination camps.
3. Research testimony from those persons who ran the camps. What kind of people were involved? What justification did they give?
4. Compare the Nazi system of concentration camps with the Soviets' Gulag Archipelago.

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This brief novel is presented on two levels - the author's personal account of his years in concentration camps and the loss of his family, together with his moral dilemma regarding religious faith and conviction.

NON-PRINT

Ambulance. 15 min/black and white

A group of children together with their teacher are slowly herded into an isolated area. They are loaded into an ambulance where they are entrapped and gassed. In spite of no narration and dialogue the film is still an overpowering dramatization about the murder of innocent people.
Alden Films, Brooklyn, NY. 11214

Death of a Peasant. 10 min./color

A Yugoslav partisan, fleeing from a Nazi firing squad, realizes he cannot escape. Rather than be killed by his enemies, he decides to choose his own manner of dying. The film explores the right to decide one's own fate, and emphasizes an individual's power to resist. An excellent stimulant for discussion.
Mass Media Ministries, Baltimore, MD. 21218

Denmark '43. 2 min./color

A present day Danish high school teacher guides his students through a re-enactment on location of the courageous rescue of Jews by a member of a Danish fishing village during the Nazi occupation. This excellent film is an effective vehicle to help students discover the fear, the courage and the human spirit that saved the lives of fellow human beings. "A single beam of hope of light in an otherwise dark continent."
Jewish Media Service, Brandeis University, Waltham, MA. 02154

Genocide. 16 mm, 52 min., Color, Thames Television
Distributor: Anti-Defamation League, New Haven

A documentary film that tells the inhuman story of Hitler's final solution," including interviews with survivors. From the "World at War" series. Narrated by Sir Laurence Olivier.

The Holocaust. Filmstrips, 2 reels, AVNA, Box 9, Pleasantville, N. Y. 10570

Reel 1 consists of "What happened." Reel 2 of "how it came about."

Lest We Forget. 17 min./black and white, 140 slides with two cassettes.

The slides are a random selection of Holocaust photographs to provide visual materials, to relate personal stories of youngsters during the Holocaust. The tales include the trauma of a young boy trying to help his brother while on a train to Auschwitz and a little girl being separated from her father while being herded down the street.
Distributor: Sue & Gerald Segelman, 916 Genesse Pk. Blvd. Rochester, N. Y.

Night and Fog. (Nuit et Brouillard) 16 mm, 31 min., color Argos Films. Distributor: Anti-Defamation League, New Haven

Powerful, devastating documentation of life in the camps. Audience needs to be prepared. Highly recommended.

The Warsaw Ghetto. 51 min./black and white

This film, compiled from Nazi photographic records, shows the complete story of the Warsaw Ghetto, from its creation in 1940 to its destruction in 1943. The film, sometimes difficult to view depicts the daily life, the struggle to survive, the smuggling, the collaboration by some, the special persecution of religious Jews, the deportations and the resistance.
Distributor: Time-Life Multimedia, 100 Eisenhower Drive, Paramus, New Jersey 07652

VII. World Reaction

In general, the nations of the world looked on somewhat passively while Nazi Germany exterminated six million Jews. Conferences were held and organizations were created, but no effective action took place to save the victims. The United States, just recovering from the depths of a depression, did not modify its immigration laws. England in an attempt to placate the Arab World limited immigration to Palestine; and some Baltic countries actually assisted the Nazis in carrying out the "Final Solution." However, Danish citizens demonstrated that a nation could behave differently. With assistance from Sweden which remained neutral during World War II, Denmark saved most of its Jewish population.

The behavior of the Danish people toward their fellow Jews is a testament to man's capacity for heroic and humane behavior. In some communities less than 10% of the Jews sought out by German police were actually apprehended. This was due to the cooperation of the Danish people with their friends and neighbors.

Six thousand Jews were hidden in Copenhagen and its vicinity while a rescue mission was set up by the Danes with Sweden. An expedition of Danish fishing boats secretly ferried the Jews to Sweden.

> . . . The organizers of the expedition were private people who simply made themselves available for the task at a moment's notice. They were doctors, schoolteachers, students, businessmen, taxi drivers, housewives. None were professionals in a business like this.

> They faced considerable problems: To reach Sweden, the Jews had to cross the Sund, a stretch of water five to fifteen miles in width. The organizers had to mobilize the Danish fishing fleet to ferry the Jews to the opposite shore; they had to see to it that the fishermen were paid; they had to make sure that the Jews were moved undetected to the beaches and loaded safely on the vessels. That was no mean trick . . . transports left the Copenhagen area almost daily. Not a single ship was sunk. There were mishaps. Some of the organizers were arrested, a few were subjected to a rifle fusillade, and one . . . was killed by German bullets when a loading party was discovered. When the operation was over, 5,919 full Jews, 1,301 part-Jews and 686 non-Jews who were married to Jews had been ferried across. Danish Jewry was safe in Sweden.*

Sweden, a neutral country throughout World War II, exerted her influence to save Jews from Germany and German occupied nations.

> . . . Once German intentions to exterminate the Jews became clear Swedish officials generally used all diplomatic means available to help the victims . . . When the Jews of neighboring Norway and Denmark were threatened with deportation in 1942 and 1943 respectively, Sweden guaranteed sanctuary to all Jews who crossed their border and supported them in Sweden . . . When deportations began in Hungary in 1944, the King of Sweden protested to the Regent of Hungary and employed the prestige of the Swedish government . . .

If all the nations of the world had emulated the behavior of Denmark and Sweden, possibly hundreds of thousands of Jews would have been saved.

In order to maintain Arab support, Britain issued its 1939 White Paper limiting Jewish immigration into Palestine. Sherwin and Ament described British behavior toward the fleeing Jews:

> While Britain eased barriers for Jews fleeing to the United Kingdom, it raised them against Jews fleeing to Palestine. And Palestine was the nation which had absorbed more Jewish refugees between 1933 and 1939 than any other single nation regardless of size.

*Hilberg, Raul, The Destruction of the European Jews. New York: Quadrangle/The New York Times Book Co., 1961. (Reprinted by permission of Times Books, a division of Quadrangle/The New York Times Book Co., Inc.)

> Britain curtailed the legal and tried to suppress the illegal emigration there in order to implement its 1939 White Paper which promised to preserve the existing Arab-Jewish ethnic ratio there and pledged to give self-government to its inhabitants in ten years, maintaining the Arab majority.*

The Jews of Europe realized that in their greatest moment of need, they were weakly supported by the Western powers.

What could the United States have done to save the lives of at least some of the Jews who were being slaughtered by the Nazis? As previously stated, there was refusal by the national government to modify its immigration laws primarily because of the critical economic situation. The United States was just getting out of the depths of a horrible depression. The State Department was firm in its refusal to amend the immigration laws to meet a crisis involving a variety of religious, ethnic and political refugees in Europe.

Feingold, in a concise and simple manner, is critical of the lack of rescue efforts by the United States:

> On those occasions during the Holocaust years when mass rescue appeared possible, it required of the nations a a passionate commitment to save lives. Such a commitment did not exist in the Roosevelt Administration, although there were individuals who wanted to do more.

Feingold continues to explain that the good intentions of members of the Roosevelt Administration were somewhat hampered by the State Department.

> The visa system became literally an adjunct ot Berlin's murderous plan for the Jews. The quotas were underissued until 1939 and after June, 1940 a skillful playing on the security fear resulted in an ever more drastic reduction of refugee immigrants.

*from Helen Fein, Socio-Political Responses during the Holocaust, from Encountering the Holocaust: An Interdisciplinary Survey, ed. B.L. Sherwin and S.G. Ament. Impact Press, Chicago,. 1979. page 94.

There were over one-half million Jews alive in Hungary at the beginning of 1944. During the months of May and June, 1944, over four hundred thousand were deported to Auschwitz for extermiation. Repeated requests by the War Refugee Board to bomb Auschwitz were rejected by the United States. Assistant Secretary of War John McCloy's response to a request to bomb the rail lines leading to Auschwitz stated that:

> The War Department is of the opinion that the suggested air operation is impracticable. It could be executed only by the diversion of considerable air support essential to the success of our forces . . . and would in any case be of such doubtful efficacy that it would nct amount to a practical project.

Raul Wallenberg, a Swedish diplomat, entered Budapest, Hungary in July, 1944. He demonstrated man's finest virtues as he worked tirelessly, risking his life to save Jews. Wallenberg, a wealthy, sophisticated Christian, who prior to entering Hungary had had little contact with Jews, had the right instincts. He could not stand by passively. Wallenberg's activities in Budapest are described as follows:

> Wallenberg arrived in Budapest early in July. The Swedish minister, Carl Ivan Danielsson, had already begun the rescue effort by issuing six hundred provisional passports to Jews who had personal or commercial ties to Sweden. Wallenberg expanded this scheme radically. He printed a protective passport of his own elaborate design, complete with official seals and the triple-crown insignia of Sweden. It stated that the bearer awaited emigration to Sweden and, until departure, enjoyed the protection of that government. Wallenberg persuaded the Hungarian authorities to respect five thousand of these homemade passports.

> Working around the clock, he built a city-wide relief organization, establishing hospitals, nurseries and soup kitchens. He employed four hundred Jews to staff these institutions. With funds replenished by the Joint Distribution Committee Wallenberg purchased food, clothing and medicine. He dropped the requirement that the Jews have some direct connection with Sweden and distributed an additional five thousand protective passports. Neither the Germans nor their Hungarian ally wished to antagonize the neutral Swedes, and although Wallenberg was continually threatened, no direct action was taken against him.
>
> In January, 1945, Wallenberg promised not to return to Sweden until the property of the Jews in Hungary, a country liberated from the Nazi's by the Russians, was restored to them. He has not been seen or heard from since meeting with the Russian General Malinovsky at that time.*

Wallenberg was only an example of the many non-Jews throughout Europe who acted to save Jews from continued persecution. They risked their lives and the lives of their families to save Jews. They represented all walks of life - professionals, workers, farmers and clergy. They have been honored by a memorial area just outside of Jerusalem, called the Avenue of the Just. This touching, inspirational scene is an adjunct to the tribute to the six million Jews killed in the Holocaust as presented at Yad V'Shim.

*Morse, Arthur D. While Six Million Died. New York: Random House. 1968. pages 363-364 (Reprinted by permission of International Creative Management, New York).

Suggested Questions for Discussion

1. From 1933-1940, Germany was willing to allow Jewish emigration. Economic conditions in the United States were a factor in discouraging a change in immigration laws which would have facilitated the acceptance of Jewish refugees. In your opinion, were poor economic conditions a valid reason for discouraging this immigration?
2. In 1944, the Hungarian Jews were being deported to Auschwitz. Requests were made to the United States and England to bomb the Auschwitz killing facilities. These requests were repeatedly refused on the grounds of military priorities. Do you feel the decision not to bomb Auschwitz was a reasonable one?
3. In 1939, England issued a White Paper which severely restricted Jewish immigration into Palestine. This action was taken to ensure Arab support in the event of war with Germany. Palestine represented the only major refuge for European Jews. Was England's action to limit immigration to Palestine a wise decision?
4. If it were anticipated that a massive influx of refugees into Connecticut would affect your standard of living, how would you react? Why?
5. What personal qualities enabled individuals to risk their lives?

Suggested Projects

1. Identify the significant factors which affected Jewish survival in Nazi occupied nations.
2. What were the factors which motivated and enabled Denmark to save its Jews?
3. Compare the reactions of Winston Churchill, Franklin Delano Roosevelt and King Christian of Denmark to the plight of European Jews.
4. Compare the reactions of the world's nations to the mass killings in Cambodia, Laos and Afghanistan with their reactions to the Holocaust.

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VIII. Aftermath

The concentration camps were liberated at the end of the war. One-third of the world's Jews had been exterminated. Thousands of refugees poured into the Allied zones in Germany seeking help from the victorious Western allies. Some provisions were made to provide a new life for the refugees, but the doors of many of the world's countries were closed to them. Thousands of Jewish survivors found themselves homeless and helpless.

Raul Hilberg in The Destruction of the European Jews described their plight:

> Up to May 8, 1945, the Jewish masses could not be rescued from catastrophe; now the survivors had to be saved from its consequences . . . some tens of thousands of Jews clustered around the liberated concentration camps: Bergen-Belsen in the British zone, the Dachau complex in the American zone, Mauthausen in Austria. Thousands of the worst cases among the camp survivors were taken to hospitals in Germany, Switzerland, and Sweden; other thousands began to trek back to Hungary and Poland in search of lost families. To the south and east the broken Jewish remnant communities formed a belt of restlessness, extending from the Balkans through Poland to the depths of Russia . . . Many were dispersed, most were destitute, and all were insecure.*

The vast majority of the Jews, however, had no place to return to because of the destruction in the war zones. They were forced to remain in the camps.

The camps were overcrowded and some lacked the basic facilities for heating, cooking and washing. Privacy for those families who were still intact could be achieved only by stringing blankets across ropes to create partitions. Food and clothing were rationed.

*Hilberg, Raul. The Destruction of the European Jews. New York: Quadrangel/The New York Times Book Co., 1961. (Reprinted by permission of Times Books)

It was not until the establishment of the State of Israel that the log jam of Jewish displaced persons (DPs) was broken. One hundred forty-two thousand Jewish DPs had found homes in Israel prior to its establishment as a nation. This was a number greater than the total that found homes in the United States, Canada, Belgium and France.

Jewish communal life had been destroyed in Eastern Europe. "In the immediate postwar years the principal American Jewish relief organization . . . gave aid to more than 300,000 Jews in Romania and Hungary alone." Disease, starvation, deportation and death was commonplace.

Jewish life in the Soviet Union after World War II was described by Howard Sachar. He stated that " . . . oppression stripped Jews of the basic rights of linguistic and cultural self-expression in schools, theatres, and newspapers and journals--traditionally accorded other national groups in the Communist empire." While other Soviet religious communities, principally the Orthodox, the Baptists and the Moslems, enjoyed the privilege of maintaining ties with coreligionists abroad, the Jews did not.

On May 15, 1948, the State of Israel was established. In the next eighteen months 340,000 Jews arrived in Israel by ships of all kind, by plane, and in some instances by clandestine land routes.

Golda Meier, who later was destined to become Prime Minister of Israel, described her reactions to the creation of Israel:

> My eyes filled with tears and my hands shook. We had done it. We had brought the Jewish state into existence. The long exile was over. From this day on, we would no longer live on sufferance in the land of our forefathers. Now we were a nation like other nations, masters - for the first time in twenty centuries - of our own destiny. The dream had come true - too late to save those who had perished in the Holocaust, but not too late for the generations to come!

More than thirty years after the establishment of the State of Israel, the memory of the events of World War II remains strong among the survivors of the concentration camps. They and their descendants question the justice of the situation which has allowed thousands of men and women who perpetuated the "Final Solution" to remain unpunished. They maintain that many former Nazi "criminals" are living in the United States and that many have assumed other identities. The survivors raise these questions:

> . . . How could the nation that fostered the idea of the Nuremberg trials for 'crimes against humanity' become a haven for many of the persons responsible for those crimes? How could so many Nazi war criminals continue to live here despite years of pressure by individuals and groups on the American government to take action against them?

While the search for the Nazi criminals continues in the United States and throughout the rest of the world, the effect of the Holocaust on the children of the survivors is receiving considerable attention. Organizations have been created to meet the social and psychological needs of the children of the Holocaust survivors.

The April 21, 1980 issue of Time magazine described the Trauma Goes On (pages 70-71):

> . . . there is a growing sense that the children - now mostly young adults in their 20s or early 30s - are beginning to show some of the same emotional scars as their parents.

> Children pick up from parents a sense of danger, distrust and the fragility of life. The parents tend to view the very existence of their offspring as a final triumph over Hitler and anti-semitism. But for the child, it can mean an overwhelming pressure to compensate for dead relatives and justify the parents' lives. . . . survivors' children were frequently overwhelmed by anxiety when facing some less-than-vital decisions, such as choosing a college or leaving home to move into an apartment of their own . . . as a fear of separating from parents; in the camps, separation was usually final and meant death.*

In November 1945, in a precedent setting action, twenty-two major German war criminals and three criminal organizations were brought to trial before the International Military Tribunal in Nuremberg, Germany. Included among the accused were political, military and economic heads of the Nazi regime, such as Hermann Goering, Rudolf Hess, Hjalmar Schacht and Joachim von Ribbentrop. The defendants consisted of members of the SS (Schutzstaffel), of the German army and navy, top echelon industrialists and members of the medical profession. Unfortunately, many war criminals were never tried, and many who had been convicted were granted pardons.

The Nazi leaders were charged with three kinds of crimes:

1) Crimes Against Peace: the planning, preparation, initiating, or waging of wars of aggression;

2) War Crimes: violations of the laws or customs of war, including the murder, ill-treatment, and deportation to slave labor of civilian populations of occupied territories, and the murder and ill-treatment of prisoners of war; and

*Reprinted by permission from Time, The Weekly News magazine; Copyright Time, Inc. 1980.

3) Crimes Against Humanity: the murder, extermination, enslavement, deportation, and other inhumane treatment of civilian populations before and during the war; persecutions on political, racial, or religious grounds in execution of and in connection with any crime within the jurisdiction of the Tribunal.

On October 1, 1946, the Court sentenced twelve to hang, and seven to prison terms of varying lengths. Three of the defendants were acquitted.

The Nuremberg trials marked a new departure in international law although trials of war criminals were nothing new. However, a precedent was set in bringing the leaders of a government to trial. Never before had an international court held any government responsible for its treatment of its own citizens and the citizens of other countries.

Twelve additional trials, known as the subsequent Nuremberg proceedings, were conducted in the American Zone of Occupation in Germany between 1946 and 1949. One hundred eighty-five individuals, leaders in the destructive process, were tried. Among them were medical doctors, judges, government officials, industrialists and military officers. When the judgments were rendered in the twelve trials, thirty-five defendants were declared not guilty, ninety-seven received prison terms ranging from time served to twenty-five years, twenty were imprisoned for life, and twenty-five were condemned to death. The Allied prosecution had scored a major success considering the difficulties facing the accusers in proving guilt.

The defendants had generally claimed that they did not know that Jews as a class were being exterminated, and that they were obeying orders from their superiors. They claimed some of the crimes committed by the Allies were similar. It is believed that the psychological effect of this point saved the lives of Admirals Doenitz and Raeder. After all, the United States and Great Britain had waged unrestricted submarine warfare too.

A fundamental issue used by the defense was that in most instances the defendants could rightly claim they had issued their own orders and decrees in obedience to Hitler's orders. The tribunal's position was that the true test was not the existence of an order, but rather whether the opportunity for a moral choice existed. The arguments concerning orders from their superiors did not save the defendants.

Additional trials of Nazis and their collaborators were held in Poland, Czechoslavakia, Hungary, the Netherlands, Denmark, Belgium, Norway, France, the Soviet Union, Austria, East Germany and West Germany.

As soon as the subsequent Nuremberg proceedings ended, the sentence reduction process commenced. Sentence reductions were implemented by General Lucius D. Clay, the military governor of the U.S. Zone of Germany, and by a special clemency board from the United States. The board, which began its work in April, 1950, felt "bound" by the facts in the judgments. The defense was allowed, however, to introduce "new

evidence" and to present old arguments. The board could then recommend a downright revision of individual sentences on the basis of the newly acquired testimony or urge that variations in sentences for similar offenses be resolved in favor of the most lenient treatment. Confinement before and during the trials was considered and the time credited to prisoners for "good behavior" was increased from five to ten days per month. The result was that sentences were reduced by more than a third.

The war was over. The Soviet Union was a threat to Western Europe and the interests of the United States. It was a time to forget and to join forces against the Communist threat. High Commissioner McCloy came under considerable pressure to accept the recommendations of the clemency board and in some instances to even go beyond them. "With difficulty" he commuted several more death sentences on his own. All the convicted industrialists were freed, and as one of them walked out of jail, he was heard to remark: "Now that they have Korea on their hands, the Americans are a lot more friendly."

With the capture and subsequent trial of Adolf Eichmann by Israel in 1960 a noticeable change occurred in the punishment of former Nazis. The search for Nazi criminals was intensified and in Germany and in other countries, trials were renewed against a number of Nazis who had long ceased to be under investigation. The possiblities of Nazis exploiting the rights of asylum in other countries diminished. There was an increased awareness that the crimes of the Nazis must not be forgotten and that the criminals must be punished if the specter of

the Holocaust was ever to be put to rest.

In recent years incidents of genocide have continued to occur throughout the world - in Latin America, in Africa and in Asia. Recent activities in San Salvador and Haiti, so close to the United States, have shocked humanity.

The following excerpts from an article which appeard in Newsweek magazine, July 2, 1973, describe events which occurred in Burundi, in the early 1970s.

> In terms of sheer brutality, few events in post-World War II history can equal the massacre that took place last year in the beautiful central African republic of Burundi. At that time, members of the Bahutu tribe, which makes up 85 percent of the country's population, rose up against the towering Watutsi overlords who have dominated them for centuries. The insurrection failed, and the "Tutsi" government of Col. Michael Micombers exacted a frightful vengence - slaughtering up to 250,000 "Hutu" men, women, and children.
>
> The Tutsi government appeared to be selective in its campaign of murder, killing only the educated or influential Hutus. Madman or not, Micombers is shedding the blood of thousands of innocent people. And once again, the international community - including the major powers, the United Nations and the Organization of African States - appears to be helpless or even indifferent to the tragedy of the Hutus.*

For approximately a decade Idi Amin Dada ruled Uganda in a dictatorial, oppressive and sadistic manner. He directed the extermination of thousands of his fellow countrymen. Thomas Malady, President of Sacred Heart University, Bridgeport, Connecticut, and former U.S. Ambassador to Uganda, described world reaction as follows:

> . . . As the world media began to report Amin's brutality in 1972, there was growing discussion of his tyranny. No country took any real action even to indicate its displeasure until 1973, when the United States closed its diplomatic mission there.

*Reprinted by permission of Newsweek, Inc. New York.

> The British followed the U.S. example in 1976 . . . There were a few voices that spoke against him on the world scene and they included African leaders like Julius Nyerere of Tanzania, Seretse Khama of Botswana, and Kenneth Kaunda of Zambia. President Ford in 1975 and President Carter in 1977 assailed repeatedly Amin's record. But the neighboring African countries and the Western world took no real concrete action to stop the massive violations of human rights in Uganda.

When, on April 17, 1975, the Khmer Rouge marched into Phnom Penh, Cambodia had a population of approximately eight million people. Five years later Cambodia had an estimated population of less than five million. The senseless destruction and wholesale executions described in the following quotation are reminiscent of Germany under the Nazis; Pol Pot exhibited the same fanaticism that possessed Adolf Hitler during his most irrational moments.

> It is the emptiness of Cambodia that staggers arriving relief workers . . . Even dogs are absent from the streets of evacuated cities. Pol Pot ordered them killed to silence telltale barking as political undesirables were led away to torture in the night . . . It seems the fullest fury of Pol Pot's sickened mind was directed at Cambodians most like himself. Privileged with a Parisian education and a career in journalism after his return to the Orient in 1953, he all but decreed literacy a crime and Western ways a proof of corruption. Pol Pot executed as much as 90 percent of the Cambodian professional class . . . Universities and libraries, even hospitals were sacked in celebration of mindlessness and peasant homogeneity. Buddhist temples were desecrated while prison populations were put to work turning out busts of Pol Pot . . .*

On a positive note, the United States, France and Australia and a number of other nations have recently launched a considerable effort to provide food, medical care and sanctuary for the Cambodian survivors.

*Cambodia Rakes the Ashes of Her Ruin. March, 1980 issue of Life(c) 1980 Time, Inc. All rights reserved.

Suggested Questions for Discussion

1. The war had ended and thousands of Jews discovered that they were not welcome in their homelands. Imagine you are a citizen of a war-devastated nation. Express your reasons for rejecting returning Jews and your reasons for accepting them.
2. Former Nazis escaped to the United States. How did they manage to enter the United States? How can you rationalize their acceptance into our country?
3. Would the people of the United States, under severe economic conditions, be capable of implementing genocide against its minority populations?
4. At the Nuremberg Trials, a common defense argument was that the accused Nazis had acted under orders. Under what circumstances do you feel this would be a valid defense? Under what circumstances would it be invalid?
5. What factors may prevent citizens from speaking out against injustices perpetrated in their midst?
6. To what extent are prejudice and bigotry tolerated in our country?
7. When the question of trials for war criminals arose at the end of World War II, it was argued that such trials would set a dangerous precedent in world affairs. Explain why you defend/reject this argument.
8. What elements or conditions exist in many of the Third World nations that enable leaders like Idi Amin to come to power?

Suggested Projects

1. Identify the common conditions which have existed in countries where genocide was perpetrated.
2. Prove or disprove that genocide has become an unwritten means of controlling diverse populations.
3. Contrast world reaction at the time of the Armenian Genocide, The Holocaust, the Biafran tragedy, and the Cambodian atrocities.
4. Compare the status of the American Indians at the close of the so-called "Indian Wars" with that of the European Jews at the end of World War II.
5. Provide evidence to support or refute the following statement:

   > The Nuremberg trials accomplished their intent of bringing war criminals to justice and serving as a deterrent to the perpetration of crimes against humanity.

6. Research the motivation behind the reduction and/or commutation of sentences of those convicted at Nuremberg.
7. Examine reasons for the United States refusal to approve the Genocide Convention.

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PRINT

Gilbert, Martin. Exile and Return. New York: Lippincott, 1978.

A history of the Jewish struggle to establish the State of Israel.

Harris, Winthrop. Tyranny on Trial - The Evidence at Nuremberg. Dallas, 1954.

Hausner, Gideon. Justice in Jerusalem. New York: Harper and Row, 1966, Schocken Books. 1978.

The trial of Adolf Eichmann, told by the Attorney General of Israel (and prosecuting attorney) at the time.

Hilberg, Raul. The Destruction of the European Jews. Chicago: Quadrangle, 1961.

A scholarly history describing in detail the conception and execution of the Nazi program of extermination.

Kahn, Leo. Nuremberg Trials. New York: Ballantine, 1972.

Brief historical background of trials and details of the charges and evidence.

Malady, Thomas and Margaret. Idi Amin Dada-Hitler in Africa. Universal Press Syndicate. Kansas City. 1977.

A description of the brutality of the Amin dictatorship and the silence of the nations of the world.

Rabinowitz, Dorothy. New Lives: Survivors of the Holocaust Living in America. New York: Alfred A. Knopf, 1976.

Fascinating book containing the personal stories of Holocaust survivors living in America. Provides insights into dilemmas faced by victims and the lasting effects of their experiences.

Sachar, Howard. A History of Israel. New York: Alfred A. Knopf, 1976.

An exhaustive history of Israel from the early nineteenth century to the present.

Uris, Leon. Exodus. New York: Doubleday, 1958; Bantam, 1969, Paper.

Epic novel concerning the smuggling of camp survivors into Palestine.

Watson, Sally. To Build a Land. New York: Tempo, 1967.

Teenage refugees of the Holocaust make their way to Palestine to regenerate themselves and the land.

NON-PRINT

Judgment at Mineola - 14 minutes/color - available from ADL.

Describes existence of an accused Nazi war criminal living in Mineola, New York and opinions expressed by his neighbors.

The Rise and Fall of the Third Reich, Part IV - The Nuremberg Trials. 31 minutes/black and white - available from ADL.

Description of trials, details of charges, and reactions of defendants.

Video Tapes of Survivors. Available from Anti-Defamation League, New Haven and from Bridgeport Jewish Community Center.

IX. Conclusion

A study of "man's inhumanity to man" leads us to realize that horrendous events can occur if we do not continually work hard to preserve our freedoms. Respect and concern for other individuals and people doesn't just happen. We must continually strive to maintain and improve healthy, constructive human relations. Prejudice and bias can be disastrous, and must be continually counteracted.

1. How can individuals do their utmost to lessen bias and prejudice?
2. How can each member of a democratic society do his part to assure that equal rights and opportunity be available to all?
3. How should we handle such groups as the Ku Klux Klan?
4. What should our national government do to assure that the full rights of every individual are maintained and protected?
5. What should be the role of the United Nations in promoting equal rights among the various cultures, nations, races and religions?

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APPENDIX I

THE CONCENTRATION CAMPS
Between 1939 and 1945, six million unarmed and innocent Jewish civilians - men, women, children and babies - were murdered in Nazi-controlled Europe, as part of a deliberate policy to destroy all traces of Jewish life and culture. As many as two million of these were killed in their own towns and villages, some confined in ghettoes where death by slow starvation was a deliberate Nazi policy, others taken to be shot at mass-murder sites near where they lived. The remaining four million Jews were forced from their homes and taken by train to distant concentration camps, where they were murdered by being worked to death, starved to death, beaten to death, shot, or gassed.
North Sea
Vilnius
Kaunas
ESTONIA
LATVIA
LITHUANIA
U S S R
Stutthof
Ravensbrück
Neuengamme
Bergen-Belsen
Sachsenhausen
Chelmno
Treblinka
POLAND
Majdanek
Auschwitz
Plaszow
Mittelbau Dora
Gross Rosen
Buchenwald
GERMANY
Flossenburg
Natzweiler
Dachau
Mauthausen
FRANCE
AUSTRIA
HUNGARY
RUMANIA
Jasenovac
Zemlin
Adriatic Sea
Among the hundreds of thousands of non-Jews sent by the Nazis to concentration camps were anti-Nazis, Jehovah's Witnesses, homosexuals, the mentally ill, and the chronically sick. In addition, more than 250,000 Gypsies were murdered, in a Nazi attempt to eliminate Gypsies as well as Jews from the map of Europe
Auschwitz concentration camp at which more than 2 million people were murdered between 1941 and 1944, including Jews, Gypsies, and Soviet prisoners-of-war
Camps set up solely for the murder of Jews.
Other camps in which Jews and non-Jews were put to forced labour, starved, tortured, and murdered in conditions of the worst imaginable cruelty. Most of these camps had "satellite" labour camps nearby.
In many of the camps shown here so-called "medical" experiments were carried out, without anaesthetics, solely to satisfy the curiosity and sadism of the doctors. Hundreds of otherwise healthy "patients" were tortured and murdered during these experiments.

Hill and Wang Publishers,
New York

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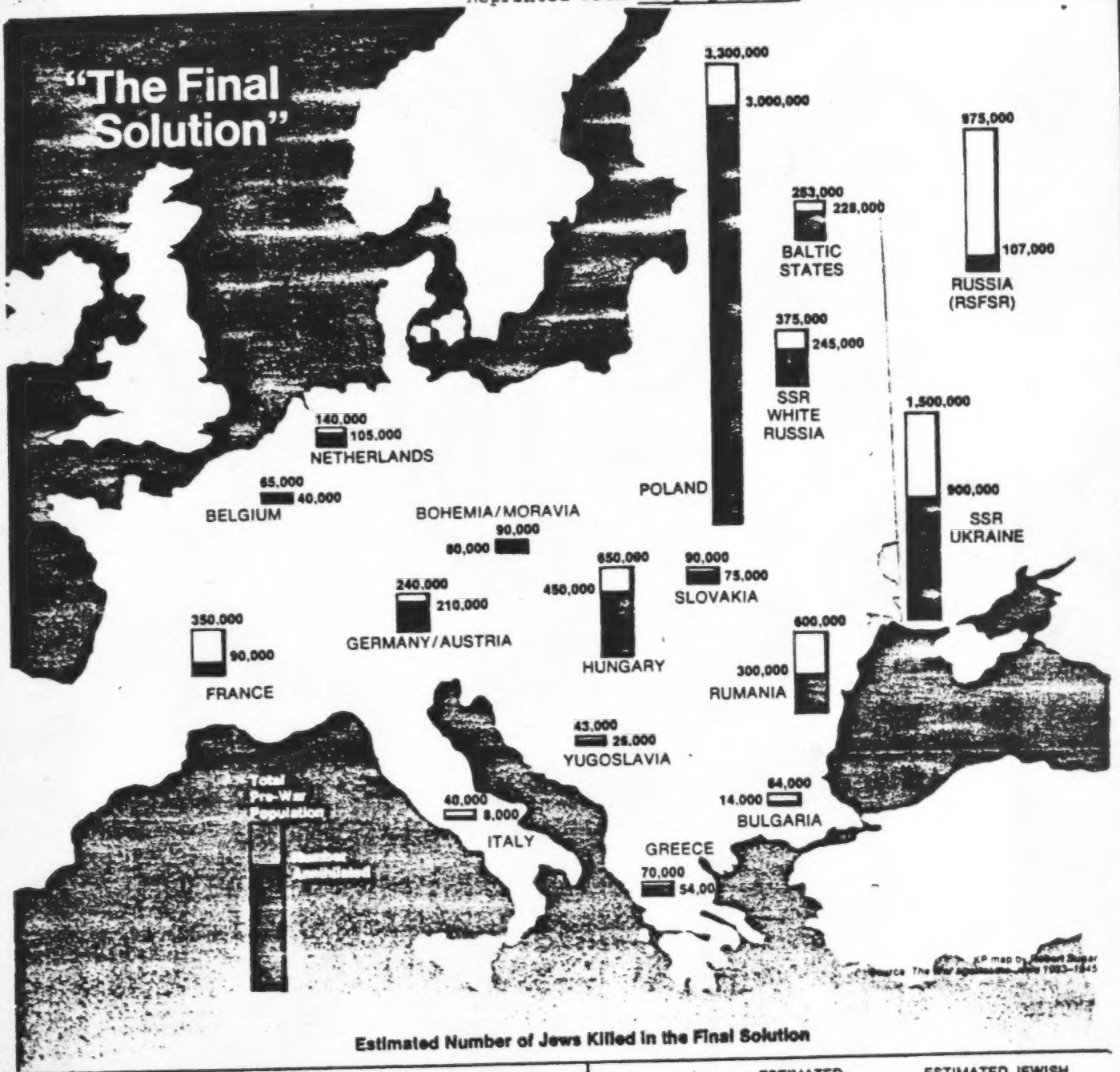

Estimated Number of Jews Killed in the Final Solution

COUNTRY	ESTIMATED PRE-FINAL SOLUTION POPULATION	ESTIMATED JEWISH POPULATION ANNIHILATED	
		Number	*Percent*
Poland	3,300,000	3,000,000	90
Baltic countries	253,000	228,000	90
Germany/Austria	240,000	210,000	90
Bohemia/Moravia	90,000	80,000	89
Slovakia	90,000	75,000	83
Greece	70,000	54,000	77
The Netherlands	140,000	105,000	75
Hungary	650,000	450,000	70
SSR White Russia	375,000	245,000	65
SSR Ukraine*	1,500,000	900,000	60
Belgium	65,000	40,000	60
Yugoslavia	43,000	26,000	60
Rumania	600,000	300,000	50
Norway	1,800	900	50
France	350,000	90,000	26
Bulgaria	64,000	14,000	22
Italy	40,000	8,000	20
Luxembourg	5,000	1,000	20
Russia (RSFSR)*	975,000	107,000	11
Denmark	8,000	—	—
Finland	2,000	—	—
Total	**8,861,800**	**5,933,900**	**67**

* The Germans did not occupy all the territory of this republic.

Hill and Wang, Publishers
New York.

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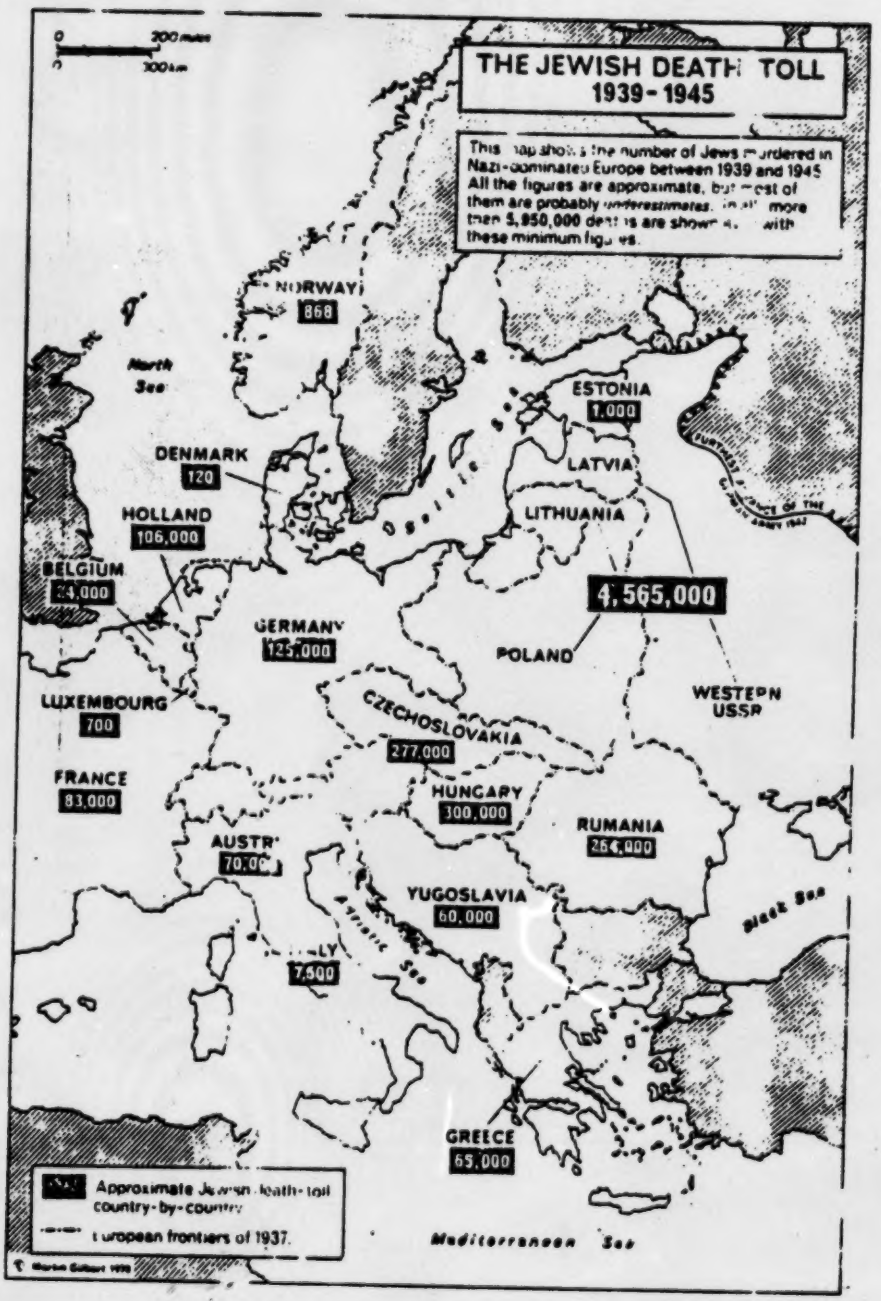

Map 23

Hill and Wang, Publishers
New York.

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NON-JEWISH VICTIMS OF NAZI RULE
In all occupied lands the Nazis carried out large-scale reprisals against completely innocent and unarmed civilians, whenever a single German soldier was killed by partisans, or even when German property was attacked. In mass-murder actions against non-Jews, they also massacred 2 million unarmed Soviet prisoners-of-war 1 million Soviet civilians, more than 1 million Polish civilians, and 1¼ million Yugoslav civilians. In May 1940, at two villages near Dunkirk, a total of 170 disarmed British prisoners-of-war were murdered in cold blood. In June 1944, at three villages near Caen, 70 disarmed Canadian prisoners-of-war were likewise murdered, by German S.S. troops
Twenty-six of many thousands of Nazi reprisal and murder actions against unarmed non-Jews, with the approximate number murdered in each massacre
Countries in each of which more than a million non-Jewish civilians died as a result of deliberate Nazi brutality.
Baranowicze 1,000
Mikulino 275
Zloczew 700
Zamosc 200
Lidice 250
Rome 275
Kragujevac 7,253
Kralujevo 1,700
Belgrade 4,750
Distomon 270
Athens 200
Kalavrita 50
Klissura 233
Kastelli 200
CRETE
Dunkirk 170
Caen 70
Oradour-sur-Glane 642
Holland 7 March 1945 400
Prague 600
Buzuluk 150
Mikulino 275
Baranowicze 1,000
Gorodets 434
Ala 1,738
Studenets 462
Borisov 300
Zamosc 200
Hrno 295
An estimated 32,000 German civilians were executed between 1933 and 1945 for so-called "political" offences. Those killed included Conservatives, Socialists, Communists, Catholics, Protestants, writers, journalists and teachers. All over Europe, non-Jews who were discovered sheltering Jews were also shot.
In each of the actions shown here, unarmed men, women and children, almost all non-Jews, were chosen as the victims of Nazi hatred and vengeance. Many of those killed were beaten to death by blows of rifle butts, burned to death after petrol had been poured over them and ignited while they were still alive, or stripped naked and then shot. Those murdered at Klissura included 50 children under ten years of age. At Mikulino, all those killed were women patients in a mental hospital. In the Ardeatine caves in Rome, 253 Catholics and 70 Jews were murdered, among them many shopkeepers, students, lawyers and peddlers.
0 miles 200
0 km 150
North Sea
English Channel
Baltic Sea
Mediterranean Sea
Black Sea
Adriatic Sea
GERMANY
POLAND
FRANCE
AUSTRIA
HUNGARY
RUMANIA
BULGARIA
GREECE
U.S.S.R.

Hill and Wang, Publishers
New York.

APPENDIX II.

Organizations that may be contacted for lists of resource materials on genocide and the Nazi Holocaust:

Anti-Defamation League of B'nai B'rith
Malcolm Webber, Executive Director
1162 Chapel Street
New Haven, Connecticut

ADL of B'nai B'rith
Center for Studies on the Holocaust
823 United Nations Plaza
New York, New York 10017

Armenian National Committee
212 Stuart Street
Boston, Massachusetts 02116

Jewish Media Service
Brandeis University
Lown Building
415 South Street
Waltham, Massachusetts 02154

American Jewish Congress Commission
on Jewish Affairs
15 East 84th Street
New York, New York 10028

Yiddish Institute of Scientific Research
(YIVO)
1048 Fifth Avenue
New York, New York 10028

Les Baeck Institute
129 East 73rd Street
New York, New York 10021

National Academy of Adult Jewish Studies
155 Fifth Avenue
New York, New York 10010

Committee on Holocaust Awareness
Hillyer Building, Room 200
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